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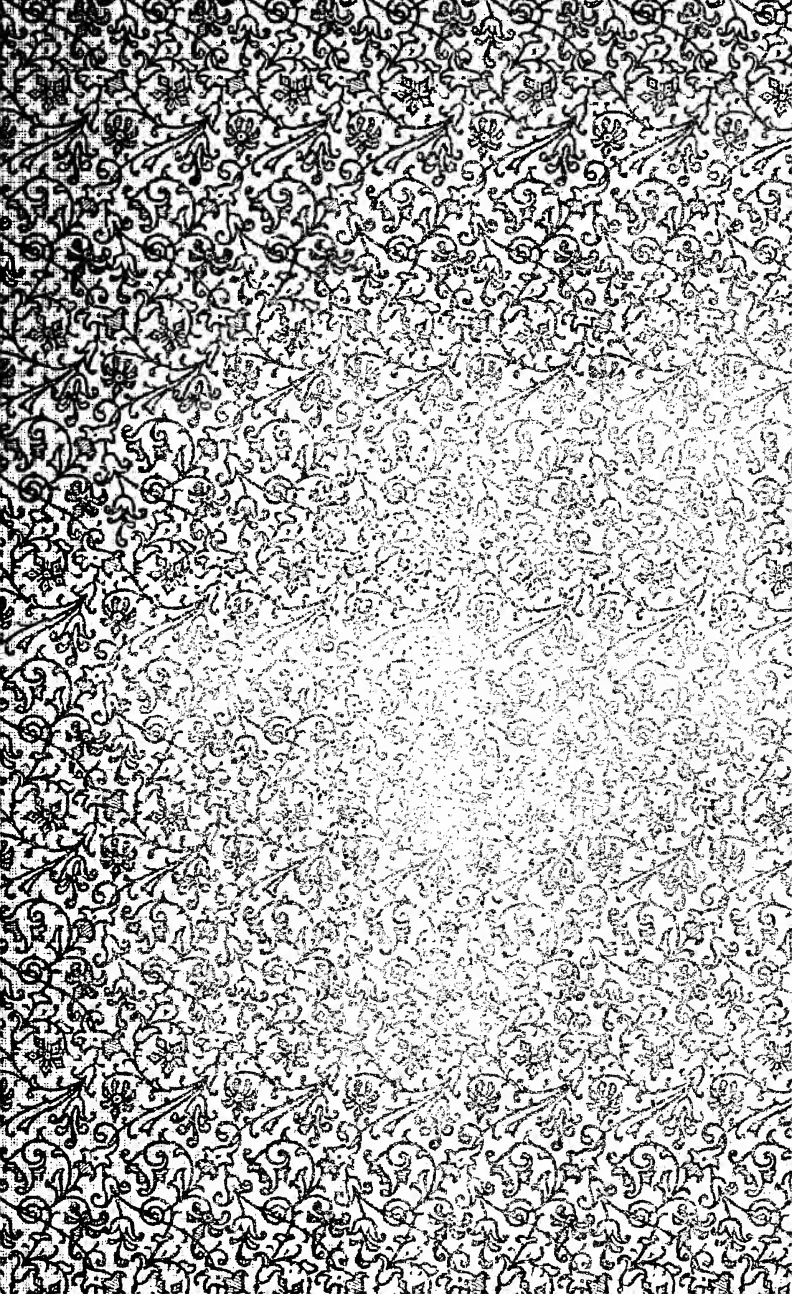
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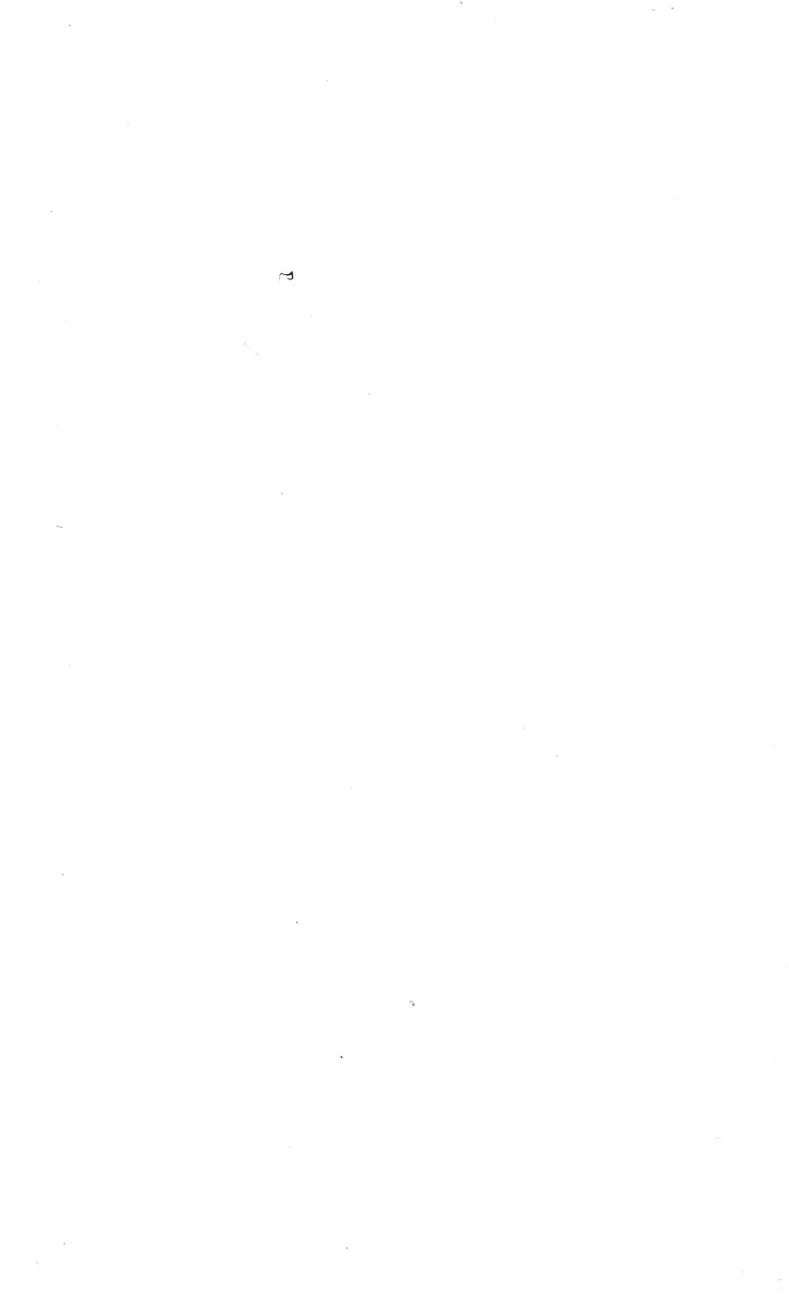
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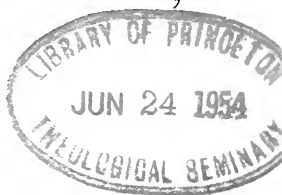




A COLLEGE OF COLLEGES,

LED BY

D. L. MOODY,



AND TAUGHT BY

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A. J. GORDON, D.D., REV. A. T. PIERSON, D.D.,
MR. GEO. C. NEEDHAM, AND OTHERS.

SESSION OF 1889.

EDITED BY

FRED L. NORTON.

:: Fleming H. Revell ::

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PREFACE.

The "College of Colleges" is now known throughout the world. Representatives are present, not only from all English-speaking countries, but also from Continental Europe and from Japan. This extended representation has given its distinctive character to the Summer School of 1889. As these young men are nearly all members of the Young Men's Christian Association, the addresses this year have been more closely related than formerly, both in theme and manner of development, to the interests of the Association. This fact, together with the greater time and attention devoted to special Association work, has called for some slight changes in the arrangement from the books of former years. An entire chapter has been devoted to a history of the Students' Volunteer Movement. Two of the longest chapters present the religious crisis in Japan, and the work of the Young Men's Christian Association in that country; conditions which came to the front in the discussion of practical Christian work. Another chapter has been introduced, descriptive of the meetings themselves, which will bring before the minds of those who have been present the blessed hours which they have spent among the beautiful hills of Northfield, while it cannot fail to be of interest to others who have not enjoyed this privilege. Not only do the addresses here given treat old subjects with a

freshness of thought and suggestion which will prove practically helpful, but many of them are upon entirely different lines of thought from those of previous sessions of the school, and open new fields of study to the Christian student. This book will accomplish its purpose if it shall present the thought of the convention, which was well expressed by one of the English students in the pithy quotation :

“Thou must be true thyself, if thou the truth would teach;
Thy soul must overflow, if thou another soul would reach.”

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CHAPTER I.

“THE GREAT FACT IN THE RELIGIOUS LIFE OF AMERICAN COLLEGES.”

Mr. J. R. Mott, International College Secretary, Reviews the Y. M. C. A. College Work during the Year 1888-9—Rapid Development of the College Associations—Strengthening and Lengthening the Intercollegiate Tie—Student Volunteer Movement for Foreign Missions—Special Revival Interest in American Colleges.

Dr. Roswell Hitchcock, for years the honored President of the Union Theological Seminary, in speaking of the College Young Men's Christian Association, not long before his death, characterized it as “the great fact in the religious life of American colleges to-day.” His words came with authority; for few men had studied more thoroughly than he the religious life and tendencies of our higher institutions of learning. A careful examination of the development and influence of these Associations during the college year of 1888-9 will convince one that Dr. Hitchcock's statement might be made to-day with greater force than ever. This is clearly seen in the rapid development of many of the College Associations; in the lengthening and strengthening of the intercollegiate tie; in the Student Volunteer Movement for Foreign Missions; and in the special revival interest in the colleges in all sections of the land.

I. RAPID DEVELOPMENT OF THE COLLEGE ASSOCIATIONS.

Not more than twelve years ago the religious work in nearly all of the colleges was narrow and restricted. In one college it would consist entirely in a weekly prayer meeting. In another college the religious inter-

est would center in a missionary society. In still another compulsory Bible study, with perhaps a little neighborhood mission work, would constitute all that was done. Now and then one might find a college in which two or more of these lines of Christian activity were prosecuted. More often in such cases the work which might better have been done by one organization was divided among two or three independent religious societies.

To-day in over two hundred and eighty of our leading colleges and universities we find all the lines of Christian work among the young men directed by one strong organization—the College Young Men's Christian Association. It is no longer a narrow work, for in a large majority of these colleges the Association is carrying on a six-fold work under the direction of six committees viz.: Membership, Devotional, Bible Study, Neighborhood Work, Missionary, and Intercollegiate Relations. The past year has witnessed a great development of this committee system. Many colleges, which did not have these regular committees, have adopted them. As a result the number of Christian workers in the colleges has been greatly increased. Hundreds of students, who one year ago were exerting merely a passive influence, are to-day actively engaged in personal work. This personal work has been so thoroughly organized in some colleges at the beginning of the college year as to bring every new student under Christian influences. In some cases it has led to revivals resulting in the conversion of nearly every man in the college.

Perhaps more attention has been paid to Bible study than in any preceding year. As many as fifty associations have taken up Prof. Harper's Inductive Method,

or some other method of studying the Bible as a text-book. The Workers' Bible Training class has been introduced even more widely than the other system during the last six months, or since the publication of the new Topical Studies on the Plan of Salvation. Every man who enters these Training classes pledges himself to do personal work. As a consequence they have been attended with the very best results. For example, at the last New York State Convention all the conversions for the year, reported by the thirteen College Associations, could be traced directly to the Bible Training classes.

The New England and Canadian colleges have developed the deputation work to a higher degree than ever. It has been found that many men can be drawn to meetings to hear students from other colleges, and in this way be impressed, who could not be reached in any other way. Moreover it serves to develop those who go on these deputation visits into stalwart Christian workers. Not a few have been led to give themselves to the ministry or to other forms of religious life-work as a result of the interest awakened and the training afforded by such work.

The Missionary work of the Association has been made more practical. Formerly in a majority of the colleges it consisted simply in arousing a general interest in the cause of missions. Now it seeks to make all the members thoroughly intelligent on this subject by a well-conducted series of meetings and by circulating the very best missionary literature. It seeks further to get every member to contribute systematically to missions. More than this, it strives to get young men to give their lives to hasten the evangelization of the world.

Some of the colleges have broadened their work beyond the six regular committees so as to introduce committees to conduct lecture courses on Christian themes ; to develop the social side of the work ; to promote personal purity ; to direct special religious work among the members of the different college classes, etc.

The work has assumed such proportions in a few colleges that buildings have been erected and dedicated solely to Association work. Prior to last year (1888) the Princeton, Yale and Toronto Associations secured such buildings. During this year the Cornell University and Hamilton College Associations have dedicated handsome buildings costing \$60,000 and \$25,000 respectively. Within the present year the Association at Johns Hopkins University has received a gift of \$20,000 for a building and at least twelve Associations have started building funds. Thus the College Associations have fairly entered upon their building era. During the year three College Associations found it necessary for the first time to employ a General Secretary—a college graduate giving his entire time, or a large part of it, to the direction of the different departments of work. It is only a matter of time when every prominent college in our land will have upon its campus a handsomely appointed Association building, with its many lines of Christian activity directed by an influential, consecrated and recent college graduate.

II. STRENGTHENING AND LENGTHENING THE INTERCOLLEGIATE TIE.

The three agencies which have been most influential in binding together the different Associations throughout the country and the world, and in developing them on common lines of work are : the International Com-

mittee, through its secretarial force, the State committees through their secretaries, the Intercollegian, and the Northfield Summer School.

The International Secretaries C. K. Ober and J. R. Mott have spent the year in establishing Associations in new colleges, in developing the work in nearly one hundred old Associations and in working up the Northfield Summer School. Mr. Ober's trips have taken him from New Hampshire to Nebraska and from Montreal to Kentucky. Mr. Mott's tour of visitations extended from Nova Scotia to New Orleans and from St. Cloud, Minnesota, to Savannah, Georgia. Mr. F. K. Saunders has given one-half of his time to the college work. It consisted principally in visiting the colleges of New England and in editing the Intercollegian. The Intercollegian, which is the regular organ of the College Associations, has grown in favor so much during the year that it has been enlarged from an eight page bimonthly to a sixteen page monthly. Mr. C. J. Hicks, Assistant State Secretary of Wisconsin, spent one month among the colleges of Pennsylvania, Ohio and Michigan; and Mr. J. B. Reynolds did valuable work in New England and Canada before his departure from this country to promote a better organized work among the Universities of Europe.

The Northfield Summer School has been well called the World's Convention of the College Associations. The influence of these meetings on the religious life of colleges in this and other lands can never be fully estimated. A very few of the many results of the meeting will best illustrate this influence. A Canadian University, in which there was no religious activity, sent one delegate last year. He returned to his University and as a result of the new methods which

he introduced the Freshman class to a man was drawn into the Association, Bible classes were started, one of the best Association rooms in Canada was secured, and hazing was put down in the college. A little college in a Southern State sent one delegate to one of these meetings. He was the only delegate from that State with its sixteen colleges. He returned to his college feeling his responsibility, was made President of the Association, and in less than a year developed the work to such an extent that every man in College was brought into the Association. But his influence did not stop there. He attended the District and State Conventions and through those channels introduced the methods which he had drawn from the experience of the colleges of the whole country into the fifteen other colleges of his State. Three delegates left Northfield a year ago impressed with the importance of winning men one by one to Christ. During the remainder of that summer God used them in bringing 253 persons to Christ. Delegates came from Oxford, Cambridge and Edinburgh Universities, and were impressed with the great advantages of American intercollegiate relations in religious work. They determined to take steps in that direction at home. Consequently this summer, for the first time, we see an intercollegiate religious gathering in Great Britain which admits colleges outside of England. A Japanese nobleman attended one of these summer gatherings, and became so deeply moved, that, when he returned to his native land, he cast his active influence on the side of the Christian religion and thus made possible some of Mr. Wishard's grandest work in the Japanese government schools and universities.

The College Young Men's Christian Association is

the largest student organization in the world. It numbers over 300 Associations, having nearly 20,000 members. Associations are to be found in the colleges of the United States, Canada, Japan, India, China, Ceylon, Syria and Turkey. In America alone there are 284 Associations. The most important additions of the last year have been Acadia College, Emory College, Guilford College and Johns Hopkins University. How to draw the thousands of students in our large cities under the influence of the Association has been for many years an unsolved problem. During the year important steps have been taken toward its solution. Fifteen of the professional schools and other higher institutions of learning in New York City, having fully 6,000 students, have been bound together in what is known as the Students' Movement. It is really the college department of the city Association. A General Secretary has been employed to direct its work. The Intercollegiate Association established in Boston over a year ago has been doing a thoroughly practical work among 4,000 students. At the close of the college year an organization similar to the one in New York was perfected in Philadelphia.

III. STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.

The Student Volunteer Movement for Foreign Missions, which started at the Summer School at Mt. Hermon three years ago, has had a remarkable development. During the first two years of its history little was done in the direction of making the movement permanent. The last year may be characterized as the year in which the movement has been organized. Mr. Robert P. Wilder, who has been so intimately identified with the inception and extension of this great movement, has given

the entire year to thoroughly organizing it as a department of the College Associations. Over fifty independent Missionary Societies have been merged into the Association, thus insuring the permanency and wider extension of the missionary interest. He has directly touched over ninety of the pivotal colleges of the United States and Canada, besides reaching many others through Conferences and State Conventions. Forty-nine institutions—principally colleges—have been led to undertake the support of a missionary. Several of them have already selected alumni to represent them on the foreign field. In addition to the work of organizing, Mr. Wilder has extended the movement to several new colleges and added about 600 to the volunteer force. Fifty-six more volunteers were secured at the recent Northfield meeting. This makes the total recorded number of volunteers at this time (Sept. 1,) 3,947. The Student Volunteer Movement is treated more fully elsewhere in this volume.

IV. SPECIAL REVIVAL INTEREST IN AMERICAN COLLEGES.

In Canada, and New England and the Middle States, in the Upper Mississippi Valley, and notably at the West and Southwest, there have been unusual revivals of religion in the colleges. Only a few can be mentioned. Acadia College in Nova Scotia, having 240 students, had the most wide-sweeping revival in its history, resulting practically in the conversion of every unconverted man in the college. The Harvard Association reports its first convert. The New England College Conference, held at Worcester, Mass., in February, stimulated revivals in both of the colleges of that city. Cornell University has had the first revival in its history—in which over a score of students were brought

to Christ. At Webb's School, Tennessee, during the Week of Prayer, fully seventy young men were led to Christ by the personal work of their class-mates. The most remarkable revival of the year started at the State University of Tennessee, in connection with the College Conference of East Tennessee which was held at the University. Over forty of the leading students of that University confessed Christ within two days. The revival did not cease at that point. Delegates were present from five other colleges in East Tennessee. Two of them went back to Tusculum College and within a few days reported fifteen converts. One delegate carried the spirit of revival to Washington College, and twenty converts were the result. The Maryville College delegation returned to their college on fire with the evangelistic spirit, and soon the report came that over fifty of their fellows had been brought to Christ.

Mr. S. M. Sayford has devoted the entire year to evangelistic work in the colleges. In that time he has been able to do thorough work in over twenty institutions. At least 250 unconverted students and professors have been reached. His strongest work was at the University of Virginia and in the two colleges at Lexington, Va. Nearly one hundred men were converted in these three institutions alone. But Mr. Sayford's best work was among the so-called Christian students. In aiming at this class he struck at the very source of much of the indifference concerning religious things which prevailed in many colleges. Over one thousand of these students were led to take the "higher ground stand"—to give up indulgences which were robbing them of their influence and power.

At no time in the history of American colleges have they been pervaded by as strong a Christian spirit as

they give evidence of to-day. In the State Universities, in which, if anywhere, we should expect to find a lack of interest in religious things, we find the most active Christian Associations. The largest College Association in the world, having over 500 members, is situated in an undenominational university, which, four years ago, was characterized throughout the country as a godless institution. Nearly one-half of the young men in our colleges to-day are professing Christians. At what previous time could this be said of our colleges as a whole?

Notwithstanding these encouraging signs showing "what God hath wrought" during the past year, the members of the Associations, together with all who are interested in the progress of the Christian religion among the students of the world, should not lose sight of the fact that there are still in America, at the lowest estimate, over eight hundred higher institutions of learning in which there is no organized religious work. From these institutions during the last year alone have gone 15,000 unconverted men. Let unceasing efforts and prayers be offered, and money consecrated to this great end; that, during the coming year, many of these neglected fields may be cultivated, that more students may be brought to Christ than in any preceding year, and that thousands of the best young men of America may graduate from her colleges to spend their lives for God in the ministry, in the General Secretaryship or as active laymen—both at home and abroad.

CHAPTER II.

THE STUDENT MISSIONARY UPRISING.

A History by One of the Volunteers of the Student Volunteer Movement for Foreign Missions—Its Origin at Mt. Hermon—Its Extension by Messrs. Wilder and Forman—Its Organization Perfected During the past year—Its Watch cry: "The Evangelization of the World in This Generation."

One of the greatest missionary revivals since the days of the apostles had its beginning in July, 1886, at the Mt. Hermon Conference of college students. Two hundred and fifty-one students from eighty-nine colleges of the United States and Canada had come together at the invitation of Mr. Moody to spend four weeks in Bible study. Nearly two weeks passed by before the subject of missions was even mentioned in the sessions of the conference. But one of the young men from the Princeton College had come after weeks of prayer with the deep conviction that God would call from that large gathering of college men, a few, at least, who would consecrate themselves to the foreign mission service. At an early day he called together all the young men who were thinking seriously of spending their lives in the foreign field. Twenty-one students answered to this call, although several of them had not definitely decided the question.

This little group of consecrated men began to pray that the spirit of missions might pervade the conference, and that the Lord would separate many men to this great work. In a few days, they were to see their faith rewarded far more than they had dared to claim.

On the evening of July 16th., a special mass meeting was held at which Rev. Dr. A. T. Pierson gave a thrill-

ing address on missions. He supported, by the most convincing arguments, the proposition that "All should go and go to all." This was the key note which set many men to thinking and praying. A week passed. On Saturday night, July 24, another meeting was held which may occupy as significant a place in the history of the Christian church as the Williams hay stack scene. It is known as the "Meeting of the Ten Nations." It was addressed by sons of missionaries in China, India and Persia and by seven young men of different nationalities—an American, a Japanese, a Siamese, a German, a Dane, a Norwegian and an American Indian. The addresses were not each more than three minutes in length, and consisted of appeals for more workers. Near the close, each speaker repeated in the language of his country the words—"God is Love." Then came a season of silent and audible prayer which will never be forgotten by those who were present. The burning appeals of this meeting came with peculiar force to all.

From this, right on till the close of the conference, the missionary interest became more and more intense. One by one, the men alone in the woods and rooms with their Bibles and God fought out the battle with self and were led by the Spirit to decide to forsake all and carry the gospel into the furthestmost parts of the earth.

Dr. Ashmore, who had just returned from China, added fuel to the flame by his ringing appeal to Christians to look upon "missions as a war of conquest, and not as a mere wrecking expedition."

In the last consecration meeting in the parlor where the lights were extinguished and the men were left on their faces wrestling with God in prayer, many a man said in answer to the call of the Lord: "Here am I; send me."

Only eight days elapsed between the "Meeting of the Ten Nations" and the closing session of the conference. During that time, the number of volunteers increased from twenty-one to exactly one hundred, who signified that they were "willing and desirous, God permitting, to become foreign missionaries." Several of the remaining one hundred and forty delegates became volunteers later—after months of study and prayer.

On the last day of the conference, the volunteers held a meeting in which there was a unanimous expression that the missionary spirit which had manifested itself with such marvelous power at Mt. Hermon should be communicated in some degree to thousands of students throughout the country, who had not been privileged to come in contact with it at its source. It was their conviction that the reasons, which had led the Mt. Hermon hundred to decide, would influence hundreds of other college men, if those reasons were at once presented to them in a faithful, intelligent and prayerful manner. Naturally they thought of the "Cambridge Band" and its wonderful influence among the universities of Great Britain, and decided to adopt a similar plan. Accordingly a deputation of four students was selected to represent the Mt. Hermon Conference and to visit during the year as many American colleges as possible. Of the four selected, only one was able to undertake the mission, Mr. Robert P. Wilder of the class of 1886 of Princeton College. Mr. John N. Forman, also a Princeton graduate, was induced to join Mr. Wilder in this tour. One consecrated man, who has ever been glad to help on missionary enterprises, defrayed the expenses of this tour. During the year, one hundred and sixty-seven institutions were visited. They touched nearly all of the leading colleges in the United States and Canada,

Sometimes they would visit a college together. Again, in order to reach more institutions, they would separate. Their straight-forward, forcible, Scriptural presentation came with convincing power to the minds and hearts of students wherever they went. In some colleges as many as sixty volunteers were secured. Not an institution was visited in which they did not quicken the missionary interest.

By the close of the year, 2,200 young men and women had taken the volunteer pledge.

During the college year of 1887-88, the movement was left without any particular leadership and oversight. Notwithstanding this fact, it was so filled with life that it could not stand still. Over six hundred new volunteers were added during the year, very largely as the result of the personal work of the old volunteers.

About fifty volunteers came together at the Northfield Conference in July, 1888, to pray and plan for the movement. When the reports were presented showing the condition of the movement in all parts of the country, it was found that there were three dangerous tendencies beginning to manifest themselves: (1). A tendency in the movement at some points to lose its unity. All sorts of missionary societies and bands, with different purposes, methods of work, and forms of pledge and constitution, were springing up. It was plain that it would lose some of its power, should its unity be destroyed. (2). A tendency to a decline in some of the colleges. Because not properly guarded and developed, some bands of volunteers had grown cold—not a few had been led to renounce their decision. (3). A tendency to conflict with existing agencies appeared in a very few places. All of these tendencies were decidedly out of harmony with the original spirit and purpose of the vol-

unteer movement. Accordingly, the volunteers of Northfield decided that immediate steps should be taken toward a wise organization. Another consideration helped to influence them in this decision, and that was a desire to extend the movement.

Messrs. Wilder and Forman, in their tour, had been unable to touch more than one-fifth of the higher educational institutions in America. Upon Mr. Wilder, therefore, was urged, the importance of his spending another year among the colleges which he had previously visited, and thoroughly organizing the missionary volunteers, a work which was impossible during his first visit.

A committee was also appointed to permanently organize the volunteer movement. The committee, after long and prayerful consideration, decided that the movement should be confined to students. It was therefore named the Student Volunteer Movement for Foreign Missions. It was also noted that practically all of the volunteers were members of some one of the three great interdenominational student organizations, viz: the College Young Men's Christian Association, the College Young Women's Christian Association, and the Inter-Seminary Missionary Alliance. This suggested the plan of placing at the head of the movement, a permanent executive committee of three, (one to be appointed by each of the organizations) which should have power to develop and facilitate the movement in harmony with the spirit and constitution of these three organizations.

The plan was first submitted to the college committee of the international committee of the Young Men's Christian Association and was heartily approved. They appointed, as their representative, Mr. J. R. Mott. Later the plan was fully approved by the national committee of the Young Women's Christian Association :

and Miss Nettie Dunn was chosen to represent them. The executive committee of the Inter-Seminary Missionary Alliance endorsed the plan and named Mr. Wilder to represent them.

The new executive committee began its work in January, 1889. Since then they have perfected a plan of organization for the movement which has commended itself to the leaders of the different denominations to which it had been submitted. The plan of organization may be briefly outlined as follows:—

(1). The executive committee, shall lay and execute plans for developing the movement wherever it exists, and for extending it to the higher educational institutions which have not yet come in contact with it.

(2). The committee will have its agents, the principal one of whom will be the traveling secretary. Mr. Wilder has filled this office during the past college year (Sept., '88-Aug., '89). During that time he visited ninety-three leading colleges, in which he developed the missionary department of the college Associations. He has also secured nearly six hundred new volunteers. In more than thirty colleges visited, he has induced independent missionary organizations to merge themselves in the missionary department of the college Associations. Another striking feature of his work this year has been the fact that over forty institutions have been led to undertake the support of an alumnus in the foreign field. The plan pursued in denominational colleges has been to have the man sent by the regular church boards; in undenominational colleges, the money is usually contributed to some form of undenominational effort—as, for example, sending teachers to the government schools of Japan.

As Mr. Wilder retires from his position to complete

his seminary course, preparatory to going out to India, it is no more than justice to state that he has done more than any one man to extend this great movement from its very inception to the present time. Mr. R. E. Speer of the class of 1889 of Princeton College has been chosen to succeed Mr. Wilder.

Mr. Speer has been one of the most active volunteers in the country. Besides being a thoroughly consecrated man, he was the leading scholar and debater in his college class.

The committee will also have an office secretary and an editorial secretary.

(3). There is an advisory committee composed of seven persons—five representing as many of the leading evangelical denominations and one each from the Young Men's and Young Women's Christian Associations.

The executive committee is to confer with this committee about every new step which is taken, so that nothing will be done which will justify unfavorable criticism from the church boards. The movement is designed to help the church boards in every way possible, and in no sense to encroach upon their territory or to conflict with their work.

(4). Mr. Speer will be unable to visit more than one-fifth of the colleges next year. It was therefore plain that some other means must be devised in order to bring the other colleges in touch with this movement. The executive committee has accordingly decided to have a corresponding member in every state and province in which the movement has been sufficiently introduced and established to ensure its permanency. This corresponding member will be the agent of the executive committee in that state to conserve and extend the movement in that state.

The traveling secretary will touch only the leading colleges in each state. In states where it is thought to be advisable there will be a corresponding committee instead of a corresponding member. The states of Maine, New Jersey and North Carolina were organized on this plan last year and a strong work was done in each of them; New York, Ohio, Pennsylvania, Virginia and Kansas will be organized this year. The work in a state consists, not only in arousing more missionary interest in the colleges and seminaries, but also in quickening the missionary spirit in the churches by means of visits from volunteers. Volunteers who have the time and fitness for such work, spend all or a part of their vacations in assisting churches. In this way the contributions of many of the churches have been increased. One volunteer, in less than a month, influenced a number of churches to contribute over \$5,000 to missions, over and above what they were already giving to that cause. This work is attempted only where the full approval of the church is previously obtained and has always been highly endorsed by the pastors of the different denominations. A young man who is actually going into the foreign field has a peculiar influence over a congregation.

(5). In the colleges the movement is simply the missionary department of the College Young Men's Christian Association. The reasons for this are clear. It will ensure the permanency of the missionary interest in the college by placing it under the direction of an organization, which from its very nature is destined to be permanent as long as the college exists. This cannot be said always of independent missionary societies. Moreover by making it a department of the Association it will have a far wider constituency and

basis of support, because the Association includes students who are interested in five or six distinct lines of work and not simply in one. Experience has abundantly proved that this is the best plan. In more than sixty colleges during the last two years independent missionary societies have been merged into the Associations, and not one of them has changed back to the old plan. The chairman of the missionary department of the Association should, where possible, be a volunteer. The movement has far outgrown the early expectations of its nearest friends. Even Dr. Pierson and Mr. Wilder at its inception could not claim over one thousand volunteers in the American colleges. Today, there are recorded 3,947 volunteers ready, or preparing, to preach "the unsearchable riches of Christ" in every land under the sun. A very large majority of them are still in the different college classes. Probably not more than five hundred have reached the seminaries, medical colleges and other schools for special training. Between one and two hundred have actually sailed for foreign lands. Well may Dr. McCosh ask: "Has any such offering of living young men and women been presented in our age? in our country? in any age or in any country since the day of Pentecost?" Today, after over one hundred years of Protestant missionary effort, there are only about 60,000 ordained missionaries in the foreign field. If the church does not send out but one half of the present number of volunteers, it will still mark the most significant and encouraging chapter in the annals of the Christian church since the Acts of the Apostles. But every one of the 3,947 volunteers is needed, and many more. Mr. Wishard writes back from Japan that 20,000 native and foreign ministers are needed in that fast-moving empire

before the year 1900 in order to keep it from infidelity. Dr. Chamberlain appeals for 5,000 missionaries for India during this century. "The evangelization of the world in this generation" is the watch-cry of the Student Volunteer Movement for Foreign Missions. What does this mean? At a convocation of missionaries held a few months ago in India, it was estimated that, at least, one foreign missionary was needed for every 50,000 people in unevangelized lands, and one native missionary for every 5,000. This is regarded as a very conservative estimate. It means, then, that at least 20,000 foreign missionaries are needed in order to "preach the gospel to every creature" within this generation. Is this too much to ask and expect? Already nearly 4,000 have volunteered in less than two hundred colleges. From these same colleges during this generation will pass over a score of classes to be touched by this movement before they graduate. There are hundreds of colleges which have not yet had the opportunity to come in contact with this movement. The colleges of the South, of far West and of the maritime provinces know almost nothing about it. There are two hundred medical colleges and schools in America from which are going annually thousands of graduates. Nineteen-twentieths of those graduates are locating in this country where there is one physician to every 600 of the population, whereas in unevangelized lands there is not more than one medical missionary to every 1,000,000 of the population. Are 20,000 volunteers too many to ask and expect from this generation? Over 2,000,000 young men and women will go out from our higher institutions of learning within this generation. The foreign field calls for only one one-hundredth of them. But where will the money come from to send and

support them? It would take only one six-hundredth of the present wealth of the members of the Christian Church in America and England. There are men enough to spare for this grandest mission of the ages. There is money enough to spare to send them. May the spirit of Christ lead his church to consecrate her men and money to the carrying out of his last command!

CHAPTER III.

NORTHFIELD REVISITED.

Resume and description of the Conference by Mr. C. K. Ober—Plan of Organization—Daily Program of the Conference—Special Association Meetings—Pen Portraits of Speakers—Volunteer Movement and Bible Classes—The Fourth at Northfield.

In reponse to the invitation of Mr. Moody, the students assembled for their Fourth Annual Conference at Northfield on Saturday, June 29, 1889, and remained through Wednesday, July 10. The widening influence of this gathering was shown by the fact that the students and the colleges they represented outnumbered those of previous years. Instead of three institutions a year ago, six of the leading universities of Great Britain sent delegates, and the ninety American Colleges of '88 increased to one hundred and twenty in '89, Ireland, Arkansas and Georgia responding for the first time.

The Conference was better planned, organized and manned than ever before. The plan of organization was simple and the service rendered entirely voluntary. Mr. Moody as presiding officer; C. K. Ober, J. R. Mott and F. K. Sanders, Executive Committee; F. W. Ober, General Manager; S. G. McConaughy, G. A. Warburton, Chairman of Transportation Committee; C. H. Potter, Chairman of Reception Committee; S. W. Sturgis, Chairman of Finance Committee; E. F. See, Chairman of Association Topic Committee; A. A. Stagg, Chairman of Athletic Committee; R. E. Speer, Chairman of Missionary Committee; James McConaughy, Chairman of Bible Study Committee; and the members of these various committees, each serv-

ing without compensation, contributed toward making this Conference successful beyond precedent. The labor performed by some of these was necessarily very burdensome, and deserves special commendation, but each has doubtless received his reward and will continue to receive it in the accumulating evidence of good accomplished by the Conference. The special features of the Conference were :

1. The main sessions in Stone Hall at 10 A.M. and 8 P.M., with addresses from Mr. Moody and the other prominent speakers, at all of which Mr. Moody presided.

2. The morning Conference in Stone Hall conducted by International Secretaries Ober and Mott, from 8:15 to 9:05 A.M., in which were considered the different departments of work carried on by the College Associations.

3. The two Bible Classes in separate tents between Marquand and Stone Hall, from 9:15 to 10:05 A.M., conducted by Mr. James McConaughy and Mr. F. K. Sanders, illustrating two distinct methods of Bible study. These were designed chiefly for the training of leaders for the conduct of similar classes in their respective colleges.

4. The Association Meetings, held in the tent nearest Stone Hall five evenings, from 6:50 to 7:50, and during one morning session in Stone Hall, in charge of Mr. E. F. See. In these were given an outline presentation of the comprehensive work of the Young Men's Christian Association, of which the College work is a department, and also a statement of the claims of the Young Men's Christian Association on college graduates, as committee men, as general secretaries and as gymnasium instructors. The course of training for the Association work provided for college graduates at the Spring-

field School was considered and also the responsibility of the American Young Men's Christian Association for the young men of unevangelized lands.

5. The meetings of the students volunteers for Foreign Missions, on the "round hill back of Mr. Moody's house," from 6:50 to 7:50 P.M. on evenings not occupied by the Association meetings just mentioned. These were in charge of the Missionary Committee, of which R. E. Speer, of Princeton, '89, was chairman, and will be treated in a subsequent chapter.

6. The Athletics which held sway during the week day afternoons under the direction of "Stagg of Yale," with sixteen tennis courts, two ball fields, and a swimming wharf. An efficient life-saving service at the river with boats, ropes and life preservers, was in daily attendance, and the hours for bathing were limited to from 3 to 6 P.M.

7. The presence of the foreign delegation of thirty-six men, fourteen representing six British Universities and twenty two from Japan.

8. The Fourth of July celebration, about as describable as an explosion of dynamite and equally effective.

The speakers at the main sessions of the Conference, though differing widely in their individuality, training, denominational preferences, and residence, yet, in the great truths of evangelical Christianity, which alone were considered at Northfield, were "of one heart and one mind." To one whose Christian horizon had been at all circumscribed, this unity in diversity was a striking and instructive object lesson. Mr. Moody with his inimitable leadership, tact and naturalness, gave life and power to every session; and in his addresses on Prayer, Grace, the Spirit of God, and his practical talks on Christian Work, left no one to wonder at the success

with which God has so richly crowned his life service. Dr. Driver came before the Conference like a gladiator accustomed to the arena. His masterly addresses made a deep impression, and his wit, logic and eloquence made him a general favorite. The Bible in his hand and on his lips seemed to be illuminated, and many students' note-books contained new thoughts from him on not a few passages formerly difficult and "hard to be understood." Bishop Foss, of the Methodist Episcopal Church, presented the strong positive truths of experimental Christianity, facts and not theories, religion rather than philosophy. The tone of his addresses was manly, spiritual and practical. The very presence of the Bishop of Huron, the Right Rev. M. E. Baldwin, was in itself a benediction. Representing the Church of England on its most spiritual and aggressive side, he magnified the necessity of a life consecrated to Christ and conformed to his likeness, and clearly showed that to attain this "we must be endued with power from on high." The South gave a large contribution to the Conference through its eloquent representative, Dr. Hoge, of Richmond, Va. Who of us can forget his first sermon on "Service," or his address on "The Truth in Christ?" Simple and direct in style, a master in platform speaking, his utterances were pithy sentences and often full of deep feeling. Dr. A. J. Gordon, of Boston, impressed the students as a strong man armed, like one of David's mighty men, living not for himself and speaking not of himself, but "of the things he had made touching the King." The wide research and eminent scholarship of Prof. W. R. Harper, of Yale, threw a new light on the Old Testament prophecies, and were also very suggestive of the thorough and critical method of Bible study, of which he

is so able an advocate. Dr. Arthur T. Pierson clearly and incisively pointed out the hosts of the enemy, and sounded the charge like a trumpet. Other speakers were present and delivered single addresses during these sessions. Mr. Russel Sturgis, Jr., of Boston, read a strong paper on "The Bible in the Young Men's Christian Association;" Mr. George C. Needham, the well known evangelist, gave a Bible reading; Rev. C. H. Spurgeon, Jr., of London, gave a very ingenious address on "Nails." Three addresses were given on the work of the Young Men's Christian Association; by Wm. Blaikie, Esq., of New York, author of the famous book "How to Get Strong," who delivered his powerful lecture on the care of the body; by Mr. David McConaughy, Jr., who has resigned his position as General Secretary of the Y. M. C. A. work in Philadelphia, and sails in the Fall to his chosen work among the young men of India; by Mr. H. F. Williams, secretary of the International Committee for work among railroad men, and Hon. Cephas Brainerd, of New York, for twenty-three years the chairman of the International Committee of the Young Men's Christian Associations of America. President F. L. Patton, of Princeton College, announced as one of the speakers and expected at the closing sessions of the Conference, was detained by sickness. It is due Dr. Patton to state that he telegraphed Mr. Moody as soon as it was evident to him that he could not meet his engagement, but the telegram did not reach its destination until after the Conference had adjourned.

The singing of the Conference, as at the three former gatherings, was conducted by Prof. D. B. Towner, assisted by his wife. Mr. Sankey by request gave an occasional solo.

The morning Conference on the College Association work, gave to the representatives of each College the results of the combined experience of all the others in effective organization and practical methods of associated Christian work. There were nine such conferences held of fifty minutes each, one of which was given to the work in the British Universities as reported by their delegates. These meetings were of inestimable value to the cause of Christianity in the colleges. History will repeat itself, and delegates returning to their college from this Conference will become authorities in their respective institutions regarding these vital questions of co-operation in Christian work. New students will receive a more prompt and cordial welcome, and the Christian men among them will be more speedily and intelligently assimilated into the working force of the College Association. Having learned at Northfield how to better organize the committee work, the excuse "because no man hath hired us," will keep fewer laborers out of the Association vineyard. The Association meeting will be made more than ever the focal point in the Christian work of the college, will be better planned, receive better preparation, be better sustained and followed up and from it will radiate influences that will transform the college. The college association home will receive more attention, rooms will be set apart for Association uses, furnished even more attractively than the literary society halls and substantial and beautiful buildings will be designed and erected expressly for the College Association work and as its permanent home. The Christian men in College will appreciate more fully and co-operate more actively and intelligently in maintaining helpful inter-collegiate relations with the organized Christian work

and workers of other colleges, in conventions, by inter-visitation, and through correspondence; by keeping themselves informed about, and remembering to pray for the work of the College Secretaries in their tours of visitation among the colleges; and by personally subscribing for, reading and recommending "The Intercollegian." They will not forget also that the spirit of missions is the spirit of Christ, and the missionary department, with its missionary committee and regular missionary meeting, will be given a prominent place in the program of their particular college Association.

As the substance of the Association meetings is given in a chapter by itself, and another chapter is also devoted to the Student Volunteer Movement, further reference to these will not be necessary. One of the most helpful features of the entire Conference and one that will bear substantial fruit during the coming college year was the two Bible classes held in the tents each week day morning just preceding the morning session in Stone Hall. The importance of systematic Bible study in college and its relation to Christian life and service has been recognized from the first by the College Young Men's Christian Association, and much good work has been done in this direction during the past twelve years. The great need, however, has been that of trained leaders among the students themselves. It was to help meet this need that these normal Bible classes were provided. Mr. James McConaughy, General Secretary of the Twenty-third Street Branch of the Young Men's Christian Association of New York City, conducted the Bible Training Class, the direct object of which is to train its members to personally lead others to a decision for Christ

through an intelligent and discriminating use of the Bible.

The class in Inductive Bible Study was conducted by Mr. F. K. Sanders, Ph.D., who is associated with Prof. Wm. R. Harper at Yale University. The object of the Inductive Bible Study is to train men to search the Scriptures for the truth contained in them, recognizing the Bible as a text book, challenging every would-be scholar to a critical study of its contents. In this age when infidelity among undergraduates is caused by a type of intellectuality that ignores the greatest body of truth the world has ever seen, the importance of this method of Bible study cannot be overestimated.

A report of the Conference would not be complete without reference to the spontaneous outburst of national enthusiasm and college spirit on the night of July 4. The students made their own program, which was conceived and arranged within twenty-four hours by a representative committee appointed the night before. It was carried out without a break, and with a sustained enthusiasm probably unequalled by any other celebration of the Nation's birthday. Old and dignified college graduates in the audience grew young again, forgot their dignity and sat with the boys, and when their turn came stood up and joined in the old college song and yelled the old college yell.

The national spirit of the Japanese delegation responded to the occasion and claimed a part in the program. Sawayama's neat address; Viscount Mishima's song and sword dance, in Japanese costume and illustrating an incident in Japanese history; the Japanese cheer, and the subsequent war-song, march and charge up the hill by moonlight, seemed to indicate

that the bird of liberty, in his westward flight, will certainly find in Japan a congenial climate.

How fast the days seemed to go by during the last week of the Conference. They were momentous days to many. "Thy people shall be willing in the day of thy power." Then, in the day of their willingness, their God shall be powerful. This converse of the old proposition was demonstrated by many of the students at Northfield. And these men are going out into their life service with a power not theirs by nature nor by education. We shall watch them as they press far out into the dark and difficult places with their glad message; shall work with some of them perhaps, and rejoice with them when they come again, bringing their sheaves home with them.

CHAPTER IV.

THE CRISIS IN JAPAN.

Addresses by Mr. Sawayama and Viscount Mishima, Japanese Students, and Rev. John T. Ise and Mr. John T. Swift, of Japan—Young Men in Japan—Dangers of Scepticism—Need of Educated Workers—Conversion of Japanese Students—Their Pledge to the Christian Ministry—Parent Worship in Japan—Qualifications for Missionaries—Japanese Public Opinion on Christianity—Difficulties—Situation in Tokyo—Y. M. C. A. in Japan.

Mr. Y. Sawayama, of Amherst College (class of '89), said: Since my childhood, I have been brought up in school. I lost my parents in my youth, and was educated in boarding school and colleges. The more I lived together with them, the more I felt that I would spend my life with these fellow students. It seems to me that young men are always the factors in civilization, and you all remember "One against a thousand;" this is true everywhere, in every time. You remember that Ignatius Loyola, the founder of the Jesuits, prospered in the 16th century. He began his work in the early part of that century, and ended his life about the end of that century. He founded about 15 colleges, and the most prominent men in Europe were the Jesuits. How did they get such a high office and such an influence in that time and country? They admitted young men and young women, and began to get hold of these youth.

It seems to me that this is true in this country. I can show you how it was done in my country. You all remember we have made quite a stride in civilization, in such a few years. The prominent men in the government move everything to-day in my country. But just 25 years ago, they were mere students and soldiers: they were studying under prominent teachers, and were

taught Chinese morals. Those teachers got hold of these youth, so that they began to teach the same methods of doctrine when they got hold of the government. But at the same time these men were influenced by European and sceptical principles. To-day we have young men; we expect that they will do something in the future; we need to get hold of these young men, but what can we do with them? Perhaps you have met some Japanese youth in this country, and may think them all the same sort of fellows. But I doubt it. I have met young men in this country, and I have been far West and East. Some of them are good Christians, and some are not. So that you cannot imagine that all Japanese are the same sort of fellows. We have different sorts of young fellows, but some of them have a keen sight, and easily get hold of social scepticism. This is a terror to us. I think it is a terror in this country. These ideas have been distributed among young fellows, who begin to have the most degraded thoughts and ideas circulating among themselves.

But I wish to draw your attention to how you are situated yourselves. We young men who are here, are Christians now, but we were not brought up by Christian parents, we were not brought up in Christian colleges or schools. We were all brought up by heathen, by ignorant parents. Though I have a great respect for my parents, we are obliged to say they were heathen and ignorant. You are happy to-day, and have such a nice time, and anything you want, Christian parents and colleges, and are well taken care of, and these parents and other men are doing everything for you. We are very grateful that you sent American missionaries to our country, and have begun to feel their humility, and to respect them and to believe after all in Christianity. We

are very grateful for your kindness, but at the same time we wish to ask more and more for your help. Cannot we ask a little more for your assistance in praying, in finance, in every way? Our country cannot stand as yours stands. We have to compete with other civilized nations, and are obliged to do everything superficially.

Scepticism is circulating most among young people, in the common schools and also in the gymnasias and universities. It has been brought into my country through American and German and English professors. Just imagine! By the same steamer, missionaries, rum and sceptical books come. Can we imagine that the same fountain produced bitter water at the same time as sweet? Although we are grateful for your kindness, we are obliged to say that for such things as that we are not grateful to you.

You may say: "We have well-educated men in this country: they are not the men to send to a foreign country, but we have other men to send there." What kind of men? You may call us heathen, you may call us ignorant, but we need intelligent men to come to us. We want to have a man who can sympathize with us in every way. It is often the case that a foreigner cannot teach a native, because he cannot adapt himself to different customs: so we want a man who has been educated all round in a college, not a professional school. We want a man who can adapt himself to anything, any man, in a higher as well as in a lower grade.

Do you think that the first missionary who was sent outside to a foreign country was a fisherman or a carpenter? No. He was known by the name of Paul, who was a first class college man, educated at the feet of Gamaliel. He excelled in wisdom, and was brought up

in strict discipline, and educated all round, and adapted himself to everyone, to teaching the Jew and the Greek. He became of each nation to win each nation, and he became a Jew in order to get a Jew. So that I wish to say that we want a college man who will help us, and who can adapt himself, not by changing his dress, etc., but by getting to feel like a Japanese. I remember my old teacher in Doshisha, said: "I want a man who will live in Japan and be naturalized and be a Japanese and die in Japan." If a man just wants to go to Japan to see the manners and beautiful cities, etc., we do not want such a man at all.

This year is a most important year: 1889 is the centennial of Washington's inauguration, but we celebrate it as one of the greatest and most important years since 2558 years ago. It is that of the proclamation of the constitution of the Mikado's Empire: and we have also founded a student's summer school in Kyoto, which means a Northfield junior. And also, Mr. Wishard and Mr. Swift have already started a College Young Men's Christian Association in Tokyo and Kyoto. All this movement is a most important thing to remember, and we will remember forever this as one of the most important years; and I wish to call your attention to the fact that in this year we wish to start everything and begin all kinds of work.

So we want you to help us, and you, young gentlemen in college, I wish you would prepare yourselves to be foreign missionaries; not necessarily men who have been educated in theological seminaries, but men who can adapt themselves. I cannot express it, but I mean all kinds of fellows (You express it first rate; we understand you perfectly—Mr. Moody).

Why do I ask? I have a right to ask. That theory

may be mistaken, but it is reasonable to believe, that as civilization first started in Greece, and afterwards was transferred West, first to Rome, then to France, then to England, and last of all, came to the United States, you are now the transporters of the Greek civilization and we wish you to transport that Christian element to our country. So we have a right to ask you to help us as you are the transporters and importers of civilization. While we ask you gentlemen on the other side (addressing the British University men in the audience) we emphasize our request from this country which contains the civilization nearest to us, but we still hope that civilization will move to Japan, for we know that Japan is the connecting link between the Eastern and Western hemispheres. We have the right to claim the centre of Christian civilization in my country.

At a later meeting Mr. Sawayama said: Since we have been studying here, we Japanese have met together once every day, and have received a great deal of blessing. We wish to impart what we have received to our countrymen in this country, and also to our young men in my country. So we have organized something like a society, with a committee instructed to correspond with each member, and also to instruct other young men in their colleges to join with us and to visit Japanese men in their colleges and induce them to study the Bible and come together and give testimony for Christ. These committees are also instructed to correspond with committees among the Y. M. C. A. in my country, so that we can impart what we have received here and shall receive during the next year to those in my country, and receive at the same time the blessings which have been granted there, especially in the Conference held in Kyoto.

Rev. John T. Ise, of Tokyo, Japan, said: I will speak very largely out of my own experience, not because I regard this experience as peculiar, but because I regard it as a kind of representative of the experiences of most young men in my country. In 1871 an American gentleman, a layman, a returned military officer, who fought in the civil war on the side of liberty (see next chapter), Captain Janes, came to my native city, where according to Mr. Wishard's letter, he also has just been working. He came there by invitation of the native prince of that province, to teach English and the sciences in the school which he had just started. We were then rough, dirty looking boys, but we were able to see that he had in him something which we could not see in any of the great men of the place. We saw that he was a gentleman: he was kind and loving, that he did all he could, not only to do his allotted duty, but also to help our people in their indifference to rise in civilization. Not a day he claimed for himself. He rested on Sundays, but on Saturdays he would come out to teach agriculture to our men, and to converse with them and give them all the information he had. So that before six months passed, he won the hearts of us boys, and afterwards, when we could understand him, he used to tell us that such and such boys had intellectual ability. He was intelligent enough to see in this rough exterior some promise of greatness, strength and power. And these things impressed us. After two or three years had passed since he first arrived, some of us began to understand English better: we could understand most of what he said, and some of the elementary scientific books, books of history, etc. One day I was told that he would be allowed to teach Christianity in his house: the government did not allow him to teach it in the

schools. He told us that he would be very glad to read the Bible to us in his house. So, mainly out of curiosity, we began to go to his house every Sunday to read the Bible. I think that we began with the gospel of Matthew. He read on, made no comments, but allowed us to go on. And you may be sure he had difficulty to solve the difficulties that we brought up. One question we could not understand was why Christ should be born of a virgin, why the great God should make a miracle by the star in the East, and bring those Magi to Bethlehem. We could not understand why the just God should allow those children to be sacrificed by wicked Herod. We could not understand why those devils went into swine, and those herds of swine went headlong into the sea of Tiberias. And when we brought up those objections, he would smile, and say: "Of course, never mind: go on reading." And when we would say, "I cannot understand that," sometimes he would look up to heaven, and say, "When I meet there my Lord, that will be the first question I will ask Him." But I told you that he won our confidence, and so we went on reading. And we could understand, little by little, the greatness of the principles he was speaking of to us; and, by the end of the year, some of us appeared before the Lord, or rather, the Lord appeared before us in his majesty, and power, and mercy, and purity, and looked on us with a loving eye, speaking to us in that soft and loving way, "Come unto me and be ye saved." I tell you, gentlemen, that it was impossible to resist that appeal from the Lord. And, as I look back after the last thirteen years, I look on those days of revelation, and I think the revelation of the Son of God to that great apostle of the Gentiles was no more real than that revelation of the great Lord to us boys.

We Japanese boys were educated young, and the effect of that education was to give us an indomitable ambition to become great men. Every one of us was going to become the prime minister of Japan. We talked big things. But this man, Captain Janes, said to us that the best way to serve the country was as a miner or farmer or educator, and, before three years were passed, our ambitious dreams were gone, and we had come to see it as he did. One day, he said to us, "Young men, if you want to elevate your countrymen, you must not stand up above them and tell them of a higher life. You must put them on your shoulders and lift them up." And these words were inspiring to us, and, when we learned of Christ, when we saw the great gift of God to our souls by the gift of the Son of God, it did not take us many days to consider that our duty was to become preachers. But we never saw a sermon before that time: we never read a commentary, we never said grace before our meals, we were not baptized. We never met a clergyman, but we wanted to preach Christ, and, on that year Mr. Wishard speaks of, on top of a hill, as far distant from Kumamoto as Mount Olivet is distant from Jerusalem, under a large pine tree, we met. It was there in June, 1876, that about thirteen of us solemnly pledged that we would devote our lives to the preaching of Christ. I want to read to you a translation of the oath. "We have mutually studied the Western religion" (we did not say, Christianity, because it was a word of such contempt we did not want to use it), "and are greatly impressed with its truth. We therefore want to spread it throughout our country and in this endeavor we will regard our lives as but dust and ashes. By writing our several names, we hereby do solemnly swear to the sincerity of our intentions." Some of these

young men have been placed under the severest difficulties. Some of them had to pass through severer persecutions than I, but the Lord was with us all, to stand by the side of many of us, and help us. All being of this courage, the same word resounded to us, to some perhaps not so distinctly, but no less really and powerfully.

I wish to speak on this occasion a little more of that solemn day. At that time, Mr. Moody was holding great meetings—I do not know where, perhaps in London, perhaps in New York or Boston (In '76? New York—Mr. Moody), and that hymn, "The Ninety and Nine," appeared in the newspaper, and Captain James handed me that paper and I learned it. It impressed me, and I took it as my text, the basis of my address. I am ashamed when I look back at what I did, but I tell you it was done sincerely. I had before me hills somewhat like these here, and I pointed to those hills, where the footsteps of the Lord might have been, where the Lord might have traveled, traversing the dales and hills, and going through such scenes to find his own. And that hymn has ever since taken hold of me. To the end of my life, whatever may come, the Son of God will never depart from me, and I trust never from Japan, till that land is Christianized.

I spent three years in Kyoto, reading the Bible, and the life of Henry Martin and the writings of Baxter and David Brainerd and the metaphysical and theological books. In 1879 I went down to a town of about 6000 inhabitants, and we started a church of a few members. In two years, we had 77 members and a nice little church, entirely self-supporting from the beginning. In seven years, we had 370 members, at that time the largest Protestant church in Japan. We worked, let me say, among the common and lower classes. I had no ambition

to go among the cultured and educated. I wished to live my life in the service of those men who needed me. Yet I was seriously tempted at the beginning of my ministry by an intimate friend in America who had just got his Ph.D. I was very desirous of coming here, but the sacred bond to my people kept me, and I am thankful for it.

Two years ago I went to Tokyo, in response to a call which came to me from men there who were going to start a Christian enterprise. I was thrown into the midst of the band of strong young men attending the Imperial University. There were about 2000 connected with these various institutions of learning. Every day I had to pass through the great university buildings, and these buildings were to me a call from God. I said to myself, How about these 2000 young men, and only two of the professors Christians? Nothing was being done. But I knew that where there was a need there was sure to come a power from on high. I waited on the Lord; but every day, every night, the burden on my heart was, How can I reach these men? I was ready to do anything. I think I can say that I tried the true way by presenting Jesus Christ as He was presented to me, that is that Jesus Christ is living to-day, and He is willing to reveal Himself, if nothing is intercepted between Him and the heart of man. I preached Jesus Christ, I preached Him before I preached about the Bible, I preached Him before I preached about anything else, and, with the Old Testament and the books I had, I studied up the subject, and presented Him as well as I could: that He was a real personage; that He was omnipresent; that He was dead but was living to-day. And I recall that some of the brightest and best of those young men became Christians. I am

convinced that, in the stronghold of paganism, there are men, few in number, but the number is growing, and strong in intellect, who are ready to believe in this God. I am fully convinced that, if we all of us, you and I, and, I may say, Mr. Moody, will do our duty, whatever it may be, even if it be the call to go there and preach before those classes, Japan will become a Christian nation.

In summing up, let me say that the young Japanese are hero worshipers, that is their one weakness. People tell us that they are metaphysical and sceptical and all that, but I tell you that they are hero worshipers, and they must have something better than that. Some will tell you that they are sceptical and rationalists. Yes, and No. Educated Japanese never believed in any idolatry, but they had their gods, notwithstanding these gods were flesh and blood and lived beside them. These gods were their king and their parents. Is it not beyond the limit of natural relationship to demand that we consecrate our lives to the service of our parents, and to give up our lives to the service of our king, to give up our individuality, and blindly obey them? But they were but men: too much men and women not to worship something; and when they did not see anything in the heathenish worship, they turned their eyes to these two objects, and just devoted their lives to them. I call this worship, not mere devotion. After the restoration and the activity in the condition of civil society, the young men did not feel that they could do this. They cannot worship the king, nor can they worship the parent. They are ready to die for the country, and the Mikado, and the parent, when necessary: they are as loving to them as ever, but they do not look on them as divine, as objects of worship, and here is the key to the

solution of the problem. They want some object of worship: they are unhappy unless they consecrate their lives to something. They want to have some spiritual devotion, and let us take Christ Jesus and present Him before them. He is their Lord and Master. Let us try to show them by the argument of Christian lives that we live, it means power and strength. Let us preach, not by our word, but by presenting Him as chief among ten thousand and altogether lovely, worthy of their devotion and consecration and love and sacrifice, that they may see that the service rendered in this way to Christ is a reasonable service.

Now, gentlemen, the brethren before me will take up some other aspect of the work in Japan, but let me say here that we want more workers in Japan, but we want workers who are qualified on three points. First, when they come to Japan, they should be ready to become Japanese, not naturalized, but in their sympathies. A man or woman who is not ready to do that, who comes there to pick up some characteristics in Japan, is not wanted in Japan. My second point is that they should come trained in their intellects. By this I do not mean that they should have great erudition, but, generally speaking, they should be men of wisdom and common sense, and, whether they devote their lives to research or other particulars, they should be able to see things with the eye of wisdom and common sense. Thirdly, I wish that men and women who come out there would have good health; because, perhaps, it has been told you that Japan is a good country with an even climate, and that, when you go there, you can live just as well as you live here, can have just as good food and just as good clothing, just as good houses; as you are having here. But there are also difficulties, a difficulty of understand-

ing the keen-minded, the critical Japanese and reconstructing your theology on a systematic doctrine, so that you may be able to win the Japanese. And I tell you that that which is breaking down most of these earnest men and women there is not the climate, the mode of living, but the intellectual emotion. I warmly invite you to this land of the rising sun.

Viscount Yataro Mishima, of Tokyo, Japan, said: During the last six years, Christianity has made wonderful progress in Japan. The number of Christians has increased in the average about eight times, in some denominations as many as eleven times. The spirit of the people, who used to look down upon the Christians as followers of the devil, has now changed. I do not think that there is a single individual Japanese now who thinks Christianity is bad. Indeed, the higher classes are educating their children in Christian schools, and, though quite a number of the people are not Christians, the public opinion of Japan is not against Christianity. This can be confirmed by the fact that, on the 11th of February, this year, the emperor granted the constitution, and the people were granted freedom of speech, freedom of the press, and, best of all, freedom of religion. People will be attracted to the capital of Japan, not only from all the parts of the country, but also from other parts of Asia, and I am hoping that Christians in the universities and Christians in Tokyo will influence these strangers who come to Tokyo.

Last night you heard of the conversion of the students in the university of Tokyo, and the other colleges. It is a great mystery to-day. The university was known as the headquarters of infidelity, and no Christian could teach the college boys or be one of its officers, and till late years no one dared to bring a Christian influence

into the institution. But what a change! Now you have a strong Christian organization there, and, though not strong in numbers, in quality it exceeds any in the world. This means a great deal more than it looks. It is the highest and largest institution in Japan, and it is taken as the model of all colleges and schools. What this university is, all the other institutions will imitate, and the young men in this university are the very young men who will stand at the head of the government in the generation to come. You can imagine what a university we have in a country like Japan, where the government does so much for the country. All this was done under the guidance of God, by only one man, and the first man ever sent by the Y. M. C. A. Last night you heard of the great work of Mr. L. D. Wishard in forming that first summer school in Japan. Now just think of it, only two men sent by such an association did such a great work! How much greater work they would do, if a score of young men could go to Japan.

A little time ago, the Japanese government decided that the English language should be taught in every school in Japan. This is being done as far as practicable, but schools are many and teachers few. There is also a universal desire that the English language be taught by Americans or Englishmen. Besides, the chief body of every church while in this country it consists of older people and ladies, consists in Japan of young men, who are in all points of perfect sympathy with you.

But we have great difficulties. When the Western civilization was first introduced into Japan, the first thing the English brought was not Christianity, it was infidelity, and I am sorry to say that many of the pro-

fessors who came to Japan were infidels, and they are spreading their religion faster than Christianity. There are now quite a good many Japanese, whose faith in all religion is destroyed, and, without knowing what Christianity is, they are left infidels.

Another trouble is that the Catholic and Greek churches are pushing on their work vigorously, and these people are ready to accept what comes to them first. Friends, this is really a great crisis for Japan, and there is a great battle-field for all Christians. If Christians will do as they ought, as some of my friends said last night, Japan can be Christianized in this century; but, if not, the country may be left in darkness for centuries. Oh, friends: will you send helpers there, and send reinforcements to those brethren on the other side of the Pacific and bring them all to our Lord Jesus Christ?

Mr. John T. Swift, of Tokyo, said: Two years ago this very night, while sitting yonder, in this same room, it was my privilege to become a member of that body of young men who make it their sole aim and purpose in this life to bring the glorious tidings of salvation to every soul in this universe within this present generation. It is now my privilege, under the grace of God, to be allowed to speak to you a little, and to plead with you a great deal, for the country of my adoption.

You remember that Mr. Wishard, in his letter which was read last night (see next chapter), said that he would rather be in that students' meeting in Kyoto than in Northfield, that he would rather be in Japan than in heaven. That may have struck you as bombastic. You may remember that illustration of Dr. Pierson, in which he spoke of the decision of the committee upon the adoption of the Morse telegraph: I want to add my ex-

perimental knowledge of the Japanese situation in support of what Mr. Wishard writes. I believe, as I did in college, that there is no field on the face of the whole earth so important as the field of Japan. Where can you find under the most advantageous circumstances the flower of the nation so warmly welcoming the gospel; where can you find the flower of that nation's youth gathered in that one compact order, presenting itself within the reach of Christian effort? Could you find a place where in the vineyard of the Master the fruit could hang more thickly? And I believe, gentlemen, that is the one part of Japan which in the past has received the least notice. In all the addresses on this subject, we have spoken only of the students in the government schools, and for this reason, that, till the past year, almost nothing has been done for them. We are spending thousands of dollars every year in schools. We have just heard the cheering news that one of our friends here has given \$100,000 for the mission of College of Doshisha. But the whole Christian school system of Japan includes but 10,000 scholars, 7,000 of them being young men, while there are three millions of male students in the schools of the government.

Japan, in seeking to civilize itself, has gone about in a very wise way. She has spent more money, more time, more thought, upon her school system than on almost any other part of her public enterprises; and she has to-day throughout her broad empire fully 30,000 schools, graded carefully, from the common schools to the higher schools, colleges and university. In these government schools, the young men in Japan are being finely educated. I remember that this last year I was allowed, in the physical laboratory of the university, to see an in-

vestigation made by a Japanese student that had led to the discovery of a new property in nickel.

We find it is stated here that the Japanese are welcoming Christianity because they are an imitative people, and have no stability to them. Any man who makes that assertion libels one of the grandest nations on the face of the earth in a most unwarrantable manner. Indeed anybody who will take the pains to look into the Japanese history will find that in the sixth century 600,000 Japanese Roman Catholics perished as Christian martyrs and, so far as we can find, scarcely a score renounced their faith. They were blotted out by one of the fiercest persecutions that ever swept this earth. You ask for the metal of these young men. Yale College has a tutor that is a Japanese. In a Western university the valedictory scholar in one of the classes was a Japanese. General Grant said that he could take 10,000 Japanese soldiers and march anywhere through China.

Dear friends, cannot you see that there, on the other side of the ocean, in Asia, is a nation which, like the Greeks of old, is beckoning to us, "to come over and help." Cannot you see that she will not rest, but will push forward? Cannot you see that they will bring no deadwood into our ranks? If we only do our duty by Japan before this century closes, Japan will help us in bringing the gospel to Asia, and in giving it to the whole world before the close of this generation.

One thing more, the most critical portion of this whole army of young men, the most strategic position of all Asia, lies in the city of Tokyo. We have there the capital city of Japan, the central city of the Empire, a city which, more than any other, is free from prejudice and the bigotry of the provinces, the city in which the Mikado

has his palace, the head of all departments of government and life in the empire. There the army centres, and, more important than all for our purposes, the educational department. It is a city of 1,200,000 souls. There are 80,000 students in the schools above the primary grade. Can another city on the face of the globe equal that? For these students, receiving a fine education, scarcely anything has been done in the way of Christian work. Dear friends, if I was alluding to something that I had done, I would not speak of it to-night, but I can claim not the slightest credit for what the grace of God has wrought there. When I first went to Tokyo, I made the suggestion that perhaps it might be well for a Young Men's Christian Association to be established in the university, and in the higher government colleges. The missionaries said: "That is a good idea if you could find a Christian." We issued a call, and at the first meeting there came twenty-six, with letters of regret from others. Now we have over a hundred enrolled among the different colleges. In the university to-day we have more Christians enrolled in the Christian Association than there were in Yale in the beginning of this century (Hear, that's good—Mr. Moody). Separated in the various grades, they thought they had stood, like Elijah, alone, but, when they found that there were twenty-six Christians in the university, they went to work with a courage and determination which they had never known before. As a result, the director of the government institution with the largest enrolment has granted our association the right of publishing notices of their religious meetings and the day of holding their meetings in the schools. These associations have held meetings for the students in the largest church in Tokyo, which seats only 500. I have seen it crammed, so that 150 men stood for three

hours. The size of our audiences is commensurate with the size of our churches. The students of Tokyo have no place to meet in a common body, no place for large assemblies, and you will be glad to see that God has added his blessing upon this work, in that He has given us the privilege of raising money for a Y. M. C. A. building, to be placed right in the centre of the best district of that city, and we have, as you know from Mr. Wishard's letter (see next chapter), the lot purchased for an association building for the university. And now, nothing seems to deter us from an assault upon that, the most important strategic point in the whole Asiatic situation, but the provision for that building.

A pleasant feature of the meeting at which the above addresses were given, and in which great enthusiasm was manifested for the work in Japan, was the exchange of greetings between Mr. Wishard's Japanese Summer School and the Northfield School. The greetings were contained in the following cablegrams:—

Kyoto, July 5: Ober, Northfield.—Make Jesus King. Five hundred students.—Wishard.

Northfield, July 8: Wishard, Kyoto.—Students hundred, twenty-six colleges greeting.—Ober.

A unanimous resolution was passed by the students that Mr. John T. Swift, on his return to Japan, be requested to convey the greetings of the Northfield Students' Conference to the students in the Japanese colleges and universities.

While these matters were pending, Mr. Moody suggested a collection for the church enterprise of Rev. John T. Ise in Japan, and, so great was the enthusiasm, that within fifteen minutes \$1000 was raised for this purpose, \$100 each being contributed by Mr. D. W. Wes-

ton, of Boston, Mr. Geo. M. Atwater, of Springfield, Messrs James Talcott and John D. Cutter, of New York, and Mr. Moody and Mr. Sankey. This unexpected aid almost overwhelmed Mr. Ise, who expressed his gratitude briefly but eloquently.

CHAPTER V.

Y. M. C. A. IN JAPAN.

Letter from Mr. L. D. Wishard— His Visiting Tour—Meetings at Doshisha College—Osaka and Tokyo—Nagasaki and Kumamoto—Other Universities—Summer School in Kyoto—Significant Facts—Educated Christians—Misrepresentations Counteracted—Northfield Remembered.

TOKYO, Japan, June 6th, 1889.

Dear Fellow Students:

For the second time I am prevented from meeting with you at our Students' Annual Meeting in Northfield. Last year I was detained by the college work in Europe; this year by the work in Japan. While my heart turns to Northfield with much the same strong love with which Rutherford's turned to Anworth, I must say that I would rather be in Japan to-day than in Northfield—yes, I would rather be in Japan to-day than in heaven.

The year 1889 will live in Japanese history as the year 1789 lives in American. It will live as the year when Constitutional government was proclaimed to the inhabitants of the Land of the Morning. But the year will be memorable for another reason. It is the birth-year of an Intercollegiate Christian movement by which the Christianization of the Empire will be hastened and the people will be better fitted for self-government. You can better appreciate the situation here if I give you a sketch of the rapid progress of this movement as I daily observe it.

I landed in Yokohama, January 8th, 1889, and, as the representative of the students of America and Europe, entered upon a tour of visitation in the leading govern-

ment and Christian schools. I was met by Mr. J. T. Swift, of Yale, '84, who had come to Japan a year before to engage in teaching, and to aid in locating teachers from America in the government schools of Japan. In connection with his arduous work, he has cultivated the acquaintance of the Christian students in the three leading government colleges of the Empire. The Imperial University, the Preparatory College and the Commercial College. He has formed Bible Classes in each of these institutions, and has developed them into College Young Men's Christian Associations, three associations containing over one hundred Christian students. He has obtained \$25,000 from a gentleman in America toward the erection of two buildings—one for business men, the other for students, both to cost \$60,000. His adaptability to this work was so evident that he was persuaded to resign his professorship, and devote his entire time to the work of an adviser of the leaders of this enterprise.

By invitation of Viscount Mishima, whom you will doubtless have with you at Northfield, Mr. Swift and I met twenty leading members of the three Associations, and arranged a series of meetings for students in Tokyo to be conducted in March. In answer to an invitation from the faculty and students, we then went to Doshisha College, located at Kyoto, the old Capital of the Empire. It is the largest Christian school in Japan, and the strongest one, I believe, in Asia. There are over seven hundred students. Fully half of them were already professing Christians when we began the meetings. We spent over two weeks conducting daily meetings and receiving students in our rooms for personal conversation. The Holy Spirit moved mightily upon the hearts of the students, and notwithstanding the difficulty under

which we labored in working through interpreters, over one hundred students professed Christ. In one day one hundred and three students were received into the College Church. Joseph Neesima, the distinguished President of the College, says: "This is the largest number of Christians ever baptized at one time in Japan." We next visited the government schools in Hikone, and conducted one meeting, at the close of which twelve students remained to converse about Christianity, and four expressed a desire to accept Christ.

The next point visited was Osaka, where I conducted several crowded meetings in the only Young Men's Christian Association Building in the Orient. It seats over twelve hundred. Large numbers of government students were present, and many expressed a desire to become Christians. One student, who had heard so little of Christ that he did not understand of whom I was speaking, followed my party to the train late at night, and said that he "was so interested in what the speaker had said about that wonderful person, that he wanted to know more about Him." He gladly promised to join a Bible Class conducted by one of the lady missionaries. I have recently made a second visit to Osaka to follow up the work begun in February. The meetings of students and others twice a day in Association Hall were crowded. I met the students of the Government Preparatory College several times. The Principal expressed a willingness to have me address a large meeting of students in the College Building—the first meeting in the interest of Christianity ever held in the building. All the students, and a number of professors, including the Principal, were present. The subject was the "Harmony of the Bible with Science." On another occasion, the leading students of this institution asked questions about

Christianity. A little group of Christian students here have been holding a prayer meeting ever since our first visit. They formed a College Young Men's Christian Association the day before I left, and were earnestly discussing plans for work among the students, who had expressed a determination to investigate Christianity. The last day in Osaka was enriched by such an out-pouring of the Spirit as I never before witnessed in Japan, and seldom in America. Notwithstanding the heavy rain, the building was filled Sunday morning. The subject was the sin of rejecting Christ. Many were in tears and an awful stillness reigned in the meeting. At the close of the address, over one hundred rose to accept Christ, including many government students. They returned in the afternoon and spent two hours in an inquiry meeting, and also filled the building again at night. The following up of this work in the Osaka government schools is assured by the presence of Mr. Theodore Gulick (of the noted Gulick missionary family) and Mr. Bassett, University of Minnesota, '87, who teach in two of the leading government schools in this city.

After the first visit in Osaka, in February, I spent a Sunday in Kobe conducting meetings in a school of young women, over sixty of whom desired to accept Christ. These girls had been spending much time in prayer for the work in Doshisha. In thus helping to bless others, they had secured a great blessing for themselves. The work in Tokyo consumed several weeks. A two week's series of meetings was conducted in the Meiji Gakuin, the second largest Christian College in the Empire. Twenty men were baptized, and about ten more will be soon. One day the Christian students spent several hours in a meeting of confession and prayer, which one of the faculty told me was one of the most extraordinary meet-

ings he had ever attended in Japan. The students invited all the professors to attend the meeting, and the burden of their confessions was that they had not been as loyal in heart as they should have been to the faculty. They said: "Heretofore, we have looked upon you merely as teachers, but now we look upon you as brothers."

Meetings were also conducted in other Christian schools, and with the Associations of the three government schools. Two students' mass meetings were held. But these could not be held frequently as there was no hall in the student center which could be secured for Christian gatherings. This interfered seriously with my work. I am very glad to say that this difficulty will soon be removed. We have purchased a beautifully located lot in the very heart of the student population, less than five minutes' walk from the buildings of the Imperial University and Preparatory College, both containing seventeen hundred students and less than twenty minutes' walk from the leading Commercial and Normal Colleges of the Empire, containing a thousand more. Upon this lot we shall erect a building in the fall, which will be adapted to social and Christian work. It will contain a good sized hall where students can gather for such meetings as we could not have to any extent in March. A General Secretary will be secured on the Yale, Cornell and Toronto plan, and a similar work carried on. If Mr. Swift, who is now in America, is finding difficulty in securing the \$15,000 needed for this building, why will not the Northfield Summer School influence this gift from some one or more of the large-hearted business men who will be in attendance at the meeting? Those \$15,000 will mean more than 15,000 saved Japanese before the century closes—saved directly and indirectly as a result of this building.

The next point visited was Nagasaki, at the entrance of whose beautiful harbor stands a lofty rock—Pappenberg (Pope's Rock), from whose top many Christian Japanese were hurled by their persecutors several centuries ago. I had not intended to stay there long, but so urgent an invitation came from the little band of Christian men in the government medical school, to conduct some special meetings for the government students, that I remained, and notwithstanding the driving rain the largest church was literally packed with students. In company with one of the missionaries, I visited the leading government schools, where we were accorded a courteous welcome by the professors who readily consented to announce the meetings to the students. At the close of the meetings, over fifty students pledged themselves to enter immediately upon earnest investigation of Christianity.

Kumamoto was the next point, where we were likely to encounter great hostility; but on the first afternoon seventy of the students of the Government Preparatory College called en masse, questioned me for an hour or more about Christianity and Western students, and invited me to conduct some meetings for them. They appointed a committee, had fifteen hundred tickets printed announcing the meetings, hired the largest hall in the city, which the students crowded for several days. In addition to the work in the government schools, the Christian schools received a special blessing. A number of Christian students held an all-night prayer meeting, and a deep spiritual atmosphere pervaded almost every room. Many of the students have since accepted Christ. At the close of the public meetings, a number of students who were willing then and there to accept Christ rose. A goodly number were also deeply interested in Chris-

tianity and promised to immediately and earnestly investigate it. Our interpreter, Mr. Ebina, says that a number of them are now studying the Bible with him, while others are studying with Mr. Crummey, of Victoria University, Canada, who is teaching in the Preparatory College. Mr. C. A. Clarke, of Oberlin, '87, one of the student missionary volunteers, Mr. Ebina and myself, visited a hill top near the city where a meeting of forty government students was held in January, 1876, which is as vitally connected with the spread of Christianity in Japan as the Hay Stack meeting at Williams college in 1806 with the great missionary movement of this century. Mr. Ise who is with you, was a member of that Kumamoto Band and he will tell you the thrilling story which Mr. Ebina told us.

From Kumamoto we went to Saga, where Bradbury, of the University of Virginia, '88, is teaching. We next visited Toyotsu, where Hubbard, of Michigan University, '88, is teaching. I was the fourth foreigner who had visited Toyotsu, Hubbard being the second, and he has only seen one foreign visitor since September. He is full of courage, however, and he and Bradbury, during these months of separation from human friends, are becoming closely acquainted with Jesus Christ, and are realizing the truth of the dying exclamation of Dr. Anderson, Secretary of the American Board: "I shall feel at home in any world with Jesus." The meeting at Toyotsu was in the school building, as was also that in Wakayama, where Muller, of the University of Virginia, is teaching. I mention the fact of holding meetings in the government school building especially, as it is a new departure full of significance, as Mr. Ise, Viscount Mishima and the Japanese delegates will explain.

Okayama was next visited, where Boggs of Lake

Forest, '88, is teaching. Several days' meetings had been arranged there. A large theatre, seating over sixteen hundred, was crowded at every meeting. At the first meeting a number of Buddhist priests attempted to create an uproar. At the close of my address, I stated that I had come to Japan for the express purpose of addressing students, and did not care to have any one else present, and that if it was not an accommodation to others to be admitted, we would have the balance of the meetings in a smaller hall and admit none but students. I then asked the students what they desired me to do. This appeal to them brought the blood to their faces, and one of them, not a Christian, arose and said that if any disorder occurred at the next meeting, the students would vigorously eject the disturbers. This sentiment was so loudly applauded by the students that the priests probably feared they were to be ejected then and there. That night a suspicious looking priest was observed to enter and creep back into a corner where he could be heard but not seen. One of the students with a very grave face, took a large Japanese lantern about the size of Mr. Moody's and suspended it directly back of the suspect, who it is needless to say was very distinctly seen but not heard. He was the quietest, best behaved Buddhist priest that night in all Okayama. The meetings closed as usual with the promise of many to accept Christ, and of many more to seriously consider Him.

I have just finished a series of meetings in Sendai with the government students of another of the five Preparatory Colleges of the Empire. The hearts of Mr. De Forest, of Yale, and other missionaries have been rejoiced by the decision of some of the best students in the Christian school to profess Christ, while many government students have also acknowledged Him. The next point

will be Sapporo Agricultural College, after which I will probably visit Miyata, hoping to meet there Dr. Scudder, of Yale, '80, the first president of the Christian Social Union in Yale, which developed into the present Association in that University. I shall then spend two weeks at Nikko, the beautiful summer resort of Japan, resting and preparing for the first College Students' Summer School in Japan, which assembles June 29th—July 9th, in Kyoto, under the very shadow of the old palace of the Mikado.

When Mr. Swift and I were in the Doshisha, the students on hearing of the Summer School in Northfield asked us to conduct a two weeks' meeting for Bible study with them at the close of the Summer term. We consented and suggested that the meeting be Intercollegiate and that students from all Christian and leading government schools be invited. They enthusiastically assented and the first Students' Convention ever held in Japan will be this Christian gathering. A large attendance from other colleges is already assured, and many native pastors and Christian business men will be present. Several of the leading native pastors of the Empire will deliver most of the addresses. There will also be present several prominent missionaries including De Forest, of Yale, and Knox, of Princeton. We will have two sessions daily—from 9 A.M. to noon, and 6:30 to 8:30 P.M. The addresses will be strictly limited to thirty minutes, as we wish to give much time to questions. Wyckoff, of Knox, '83, will lead the singing. He is a combination of Sankey and Towner. He is training a choir, and we shall "Move Forward," "On the Way," with as much enthusiasm if not as much melody as the Northfield Crowd. The four great themes of study will be—"The Use of the Bible in Personal Work," "The

Baptism of the Holy Spirit for Service," "The Relation of Prayer to Successful Work," and "Methods of Work Specially Adapted to Students and Young Men." We shall study these subjects Scripturally. The best addresses will be published in the Japanese "College of Colleges"—a book which will be widely circulated among students early in the fall. There will doubtless be, at least, five hundred delegates—a larger number than gathered at the first Summer School at Mt. Hermon. Fully one hundred students will go from the meeting to engage in evangelistic work in all parts of Japan. Will you not devote at least one full meeting to prayer for this great movement in Japan? I am sure the Japanese delegates will second this request.

Let me now call your special attention to a few significant facts:

First.—The large proportion of highly educated young men in Japan, who are already Christian. While only one in fifteen hundred of the entire population is Christian, one in twenty of the students in five of the leading government colleges of the Empire is Christian. It must be borne in mind that thus far next to nothing has been done to evangelize the government students. If, notwithstanding this, the proportion of Christians is already so large, what may we not expect as the result of a definite movement among them? As for the Christian schools, a large proportion, in some cases a large majority, of the students are Christians. As are the students of Germany, so is Germany, applies with equal force to this country. If the students here determine to Christianize the country, the work will be done.

Second.—This tour is helping to counteract the misrepresentations which have been made in Japan. The Japanese have been told that Christianity is losing its

hold upon the educated classes in America. I am able to offset their statements by the fact that while among the uneducated young men in America, the immense majority are not professing Christians, among the students and recent graduates of the colleges and universities, a careful estimate would show that over one-third are professing Christians.

The hope is expressed upon all sides that my tour of visitation in those institutions may be but the beginning of a series of such visits from students and professors from the West. The Kyoto Summer School will inaugurate a permanent agency authorized to invite certain well-known gentlemen from the West and to supervise and direct their work in Japan. Their presentation of the arguments in support of the harmony of science and Christianity, by widely known Christian scientific men, will meet a great present need in Japan. The matter has been fully discussed in Japan and the leading missionaries give their unqualified endorsement. I am rejoiced to know that Mr. David McConaughy, Jr., of Philadelphia, who so soon enters his proposed work in India is to be with you. I hope to join him there in December and unite with him in such a movement as we find adapted to those students.

Northfield will often be referred to at Kyoto. I will ignore the difference in time and think of you during the hours of the day. When I awaken in the early morning and look out upon the sacred mountains which surround the old city, I shall think of the hills about Northfield and shall follow Mr. Moody in imagination as he takes his morning drive toward Mt. Hermon to see that no disaster has befallen the "apple of his eye" during the night. I shall almost hear the singing of the great audience in Stone Hall, such singing as I never expect to

hear this side of heaven. When you sing—"Move Forward, the Light Begins to Shine," think of Japan, the Land of the Morning, where the Sun of Righteousness is indeed brightly shining. The whole day's programme will pass before me. The animated addresses of Bishop Baldwin, Prof. Harper, Dr. Hoge, Mr. Moody and others. The afternoon games—the twilight meeting of the missionary volunteers, for whose coming we are eagerly watching, and the conference of prospective general secretaries of the Young Men's Christian Association—the business men's movement of the century—the great mass meeting in the evening—the evening prayer meetings of the delegations. I shall live over every incident of the livelong day, and try to work the enthusiasm into the Kyoto meeting. I earnestly commend to your affectionate regard, my friends Viscount Mishima, and Mr. Ise, and the Japanese delegation, as well as the entire delegation of young men from the far East.

Assuring you of my daily prayers and unchanging love for the students of America, and uniting with you in the earnest prayer, which you will so often voice in song, that Jesus may indeed be made King over the wide world, I am,

Ever yours, in His Name,

L. D. WISHARD.

CHAPTER VI.

STUDENT WORK IN GREAT BRITAIN.

Experience of College Men in England, Scotland and Ireland—Missionary Interest in Dublin University—Evidence that the Volunteer Movement is not Confined to America—Duty of Christian Students in Their Institutions—Christian Work in the Slums of Cambridge—Reflex Influence of Student Work on the Workers—The Best Preparation for Foreign Work.

At one of the last meetings, the students from Great Britain were invited to speak briefly of the Christian work in their respective universities.

J. Northridge, of Dublin, said: What has struck me most during the meetings of this conference is the intense missionary spirit that seems to prevail at every meeting, not only on the hill top yonder, not only during the thrilling addresses of Dr. Pierson and other great speakers, but it seems to be in the very atmosphere of this place. I think it could hardly be otherwise, with nearly a hundred volunteers for the foreign field amongst us.

This has been to me a source of great pleasure. Ireland has historical connection with missionary enterprise. In its golden days, it gave Christianity to Scotland, and to the greater part of England; it sent missionaries to Germany, to Switzerland and Italy. Bishop Berkeley was one of the noble missionaries it sent out. As to the present time; about four years ago, in Dublin University there was a great revival. We had meetings addressed by two of our own missionaries from China and India, and by two Cambridge graduates, going to the foreign field. At the close about forty students volunteered. I am sorry to say that all that might have been expected from such a beginning has not been

gained. Some of the volunteers went to the mission fields, but we have lost sight of most of them. However, this movement was not altogether lost. A missionary society was started in our university. It is affiliated with the Church Missionary Society, and is presided over by the Archbishop of Dublin, and has raised about \$2000 a year. It has sent out one missionary to China, and hopes to send out a medical missionary in a few months, to the same field. We have also raised money to send out a third, and in the near future, hope to have a fourth and fifth. Our divinity professor also took a great interest in the movement.

There are many other evidences of widespread missionary interest in Ireland now. The movement in America is not a solitary one. We are beginning to send out our best students as missionaries. Last year we sent out a man who got the highest honors at his degree. This medical missionary who is soon going out has just graduated with highest honors. I do not know anything about your army system here, but at home, when we have real wars, we send out our veterans, and keep our raw recruits at home. If God's army did the same, I think we would have a different record to-day (That means we ought to go—Mr. Moody). Another evidence of the widespread interest is that a well-known bishop said that one of his sons had told him that he wished to be a foreign missionary, and added he was happier to hear that than if his son was prime minister of England. One of our missionaries who came home for his health left two of his boys at home to be educated. Before leaving them to return to his field he taught them a prayer to be said every day: "O, God, help me to grow up a good man and be a missionary to China."

These are proofs of the widely extended missionary movement. I believe that all the Christian countries are moving forward in this great matter, and that before advancing Christendom the clouds of heathenism will soon be rolled away, and Christ will be Lord of all, having dominion from sea to sea, and from the river to the ends of the earth.

J. H. MacLean, of Glasgow, said: There are some things Christian men ought to do for their university. First, they ought to make as strong an effort as possible to attend the regular weekly meeting. Instead of asking a man to go to the meeting, when one does not go himself, the proper way is to recommend the man to go with him. Second, they should hold a special meeting for students. Third, they should undertake city work. In Glasgow some of our men have taken up this work more vigorously than before, and have found it one of the best things they ever undertook, even as a means of training. We have evangelistic meetings, gospel temperance meetings and a pretty elaborate system of district visiting. The university settlement is a work we hope to establish. We propose to settle down among the people, occupying a flat, and living among them, and trying to let our influence be felt there. We can by that means do more Christian work without giving more time to it than now. We hope soon to be able to raise \$2000 for this work, which will then be a training ground, both for ourselves and also for future generations of students.

There are several reasons why the students should carry on this missionary work. We should be students, not only of theology, but of all human nature. No field gives greater opportunities of studying human nature

than the slums of our great cities. Second, home missionary work is the best means of settling a man's head, and that is a good thing in this age of scepticism. When a man sits at home and reads attacks on Christianity, he may be doubtful, but when he comes in contact with men, he sees that there is truth in this Christianity after all. Third, missionary work is the best means of deepening a man's own spiritual life. Anything that deepens a man's spiritual life is the best thing to make him a successful worker. If a man really goes in for mission work, he will in all probability be brought nearer to Christ than ever before. It is only when one realizes the depth of misery caused by sin that we begin to see how many evils the cross of Christ can cure. My last reason is that this is the best means of touching those that are hesitating as to the truth of Christianity. We heard this morning true and sensible words about advanced thought, and about those who cast in the teeth of the church the watchword of the enthusiasm of humanity (see Chap. XII). When these men see that one after another of the best men in their colleges are giving some of their time to the raising of the masses about them, while they themselves talk very much and do very little, they will begin to think that these Christians have something they do not have. They will re-examine the evidences of Christianity, and I will be surprised if they do not determine that the only place to get real enthusiasm for humanity is at the cross of Christ.

C. E. Wilson, of Cambridge, said:—The work in which I was engaged at Christmas was in the slums of Cambridge, and the body to which I belonged was self-constituted, and had no connection with any organization inside of the university. It followed three lines. We used every Sunday evening to visit the public houses

and induce the men by tracts and other means to come to a building where we gave them a few addresses. Another work was at a gas house, where the men must work on Sundays as well as on other days. By the kindness of the manager, we were enabled to see two "shifts" as they came in, and thus to reach a class of men who had no other means of hearing the gospel preached on Sundays. The other line of work was house to house visitation in the poor district. I can imagine no better means of strengthening Christian thought than by coming into actual contact with people in all kinds of circumstances.

I would emphasize two things; first of all, character. There must be a harmony between our words and our works; otherwise our preaching will be vain and senseless. This is a warning for us all, against putting on the missionary over the man. The missionary must be the man, and the man must be the missionary. The other point I wish to emphasize is doctrine. We are ambassadors for Christ, and as such we must go forth from God, teaching nothing more than Jesus Christ and Him crucified. Every great movement in life centers around some individual. I need only refer you to one noble character who has just passed from the scene of his labors in the missionary field, Father Damien. The great trait of his character was following Christ, not only in word but in deed. He gave himself, and not a part of himself. God does not want a part of us, but the whole of us. We must give the whole of ourselves and nothing short of it.

Again, there is a salvation that comes after we are saved, a salvation from declining from the position which we have taken. Whatever our surroundings, temptations are bound to come to us; by our fidelity to the truth which we believe in, we shall indeed

save others. We must see to it, lest we imagine that mere organization is all we have to think of. But I do not believe for an instant that organization is all that we here have won. This convention would give me the lie, if I made such a statement.

A. S. Martin, of Edinburgh, emphasized the necessity of preparation for mission work, whether at home or abroad, by reference to the association which he represented. He said: Our missionary association at Edinboro is the nearest equivalent to your missionary committee in the Y. M. C. A. work here, though not exactly, because it includes missionary work at home. In our work, we recognize the necessity of preparing most those members of our society who are fitting themselves for the pastorate, whether in the home, in the church, or in the foreign field. We believe it is our duty to engage in some sort of preparatory work which shall in some sense reduce to practice those lessons which we derived from our professors, and counterbalance the tendency to run to intellectual work.

There are three kinds of this work: home missionary work in the slums of the city, foreign missionary work amongst the aborigines in India, and special missionary work among the students. Our society for home missionary work has emphasized the work among the children of our country, especially in the cities. We have several ways of reaching them. The most degraded and neglected children are sent for a week into the country, to what we call a holiday home. Another means of attaining the same object is to get the children to attend our churches, to get the farmers interested in this work of reclaiming the children by taking them to the country and showing them what real Christian life is. Another means of attaining the same object is to get the children

on Sundays from the streets, where they are cast forth in the morning by their parents, and keep them for the whole afternoon, furnishing them with amusement suitable for the day, such as dissected texts of Scripture. For the older children, we take a large black-board, and give them different colored chalk, with which they write texts.

The object of our work of preparation for missionary work is to deepen the interest among the students and also to deepen the general interest, at home and abroad. The society was instituted at a time when missionary feeling was at a low ebb, and it is the oldest society in college. It has maintained its ground, and there is not now one more flourishing society. We have recognized that the first requisite for missionary work is whole hearted consecration. It is the invariable source of all loyal service for God and Christ, and it is due to this that the Holy Spirit has been in the hearts of the missionaries, working in them his own pleasure, and so bringing them to his feet. I do not need here to emphasize that loyal and manly and true hearted consecration to his service, which alone can be based on a conviction of the inmost heart. But we do not perhaps so fully emphasize the practical ideas. Many must be aware that in recent times a large field has been entered by learned scientists. It is the duty of every one looking forward to the foreign field to acquire a knowledge of such sciences as anthropology and comparative psychology. Through them he gets a point of contact with these heathen nations. During the last twenty years, while the missionary spirit has been at its strongest, our society has sent several of the noblest men and best scholars of their day, men who, when in college, devoted themselves to our best missionary work, and who to-

day are witnessing for their Master. They have that enthusiasm which, even to us, is the great motive and inspiring source, second to that of the Holy Spirit, and which, sanctified by the Holy Spirit, shall cause us to exhibit to the present world, not a chivalry of humanity, but a chivalry which shall cause the name of Our Lord to resound from shore to shore, even to the ends of the earth.

R. A. Lendrum, of Aberdeen, said: We have a university of nearly a thousand students, but not a very large Christian Association. One chief circumstance which interferes with our power is this: Aberdeen is a city of granite, and a stranger says that the Aberdeonian's head and heart are as hard as his native stone. Mr. Moody will bear me out when I say this is not quite true, but those men who ought to be in the front in the Christian Association are too often found struggling with those head difficulties which keep the heart from sympathy with Christianity. When our mutual friend Mr. Reynolds (of Yale, studying in England,) was in Aberdeen, he was asked: "What do you think is the difference between the religious life here and that in America?" "Well," said he, "I think it is just this. You are perhaps twenty-five per cent. ahead of us in scholarship, but we are a millennium ahead of you in organization." I don't know about the scholarship, but there is twenty-five per cent. too much intellect, and seventy-five per cent. too little active, vivid, heartfelt, enterprising, confessing religion. But we find our difficulty is this. These men are honest and sincere, but are taken up with intellectual difficulty.

Let me commend to you, as a student who has lived in that atmosphere, the men in your colleges, who are honestly and sincerely trying to grapple with the doubts

that center around the great verities of our faith. I fear somewhat that, if these men had been here, they might have been repelled, for I think there has been a tendency to run down the doubter. What we want to do is to go to him and open our hearts and lead him and not fight him. We want to get these men. Let us deal with them gently and kindly. If my experience has taught me anything, it has taught me this: that a very large number of us here who are undergraduates, will yet have to go through struggles and doubt ourselves. We cannot help it; I know how it permeates the whole atmosphere of my own native land, and I cannot doubt it comes here too. Let us not so much denounce doubt, as go straightforward believing in Jesus Christ, knowing that, if we do his will, we shall know of the doctrine, whether it be of God.

CHAPTER VII.

CLAIMS OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION ON COLLEGE GRADUATES—EDWIN F. SEE.

Addresses by Mr. Mornay Williams, As Active Members—Rev. David Allan Reed, As General Secretaries—Luther Gulick, M. D., As Physical Directors.

1. AS ACTIVE MEMBERS.

An address by Mr. Mornay Williams, of New York.

Allow me to say at the outset that I would not for an instant be understood as placing Association work before the work to be accomplished by every man in his own church. But it is not necessary in most instances that a man should be limited to the field of church activity. His usefulness should outrun the lines of the denomination with which he is connected, and there are many spheres of activity that must be filled by undenominational workers. Thus to a very large extent educational work is best done when it is not sectarian. The Association affords the field for just this sort of work. Has a man a talent for teaching, or plans for wider diffusion of knowledge and instruction among his fellows? He will find in the educational system of the Young Men's Christian Association a yet almost undeveloped field for the exercise of all his powers. Already there are taught in the classes of the Association throughout the country upwards of 13,000 students, and the work is just at its beginning. In most communities it has no competitor in covering the period between the conclusion of the common school course and the commencement of the specialistic course; and to that vast body of young men who are compelled to

devote the hours of the day to work, the evening classes of the Association furnish the best, if not the sole means for higher education.

It is possible to begin the solution of some problems in the Young Men's Christian Association classes. The old apprentice system is passing away and it is becoming harder and harder to get skilled workmen. In the London Polytechnic Institute there are over 10,000 members and over 50 classes in polytechnic lines. This work is only in its incipiency in the Young Men's Christian Association of this country. In the Young Men's Institute of the New York Association there are carriage building classes, drafting classes, etc. In the Brooklyn Association among other classes is one in architectural drawing. Many with talents which they never had the opportunity to improve or develop have done so through these classes and have thus obtained remunerative situations. To direct, organize and stimulate the growth of this vast system is of itself no inconsiderable undertaking, and requires the best attention of college-bred men.

There are other lines of work wholly outside the Association building and yet forming a part of the Association activities, in which the educated man will find it profitable to engage. My own special department of Association work is the visitation of the sick in the hospitals of New York. One touches life at more points than he would think in such work as this. In the wards of Bellevue Hospital you may find, for instance, the burglar who has resolved in the hospital to lead a changed life. Here are men who are ready to hear the gospel. You can give a helping hand to such men and you will make yourself better because you have made others better, and attain the blessing of those "who

win many to righteousness," who "shall shine as the stars forever and ever."

Then there is the work of the invitation, reception, church and other committees, whose duties are indicated by their names, and vary according to location. As college graduates you can meet men socially in this channel and give them the attrition of your mind. "As iron sharpeneth iron; so a man sharpeneth the countenance of his friend." You will lose some of your unconscious prejudices when you meet others in this way; you will be broader men. You will understand better some things that seem ominous now,—how the working classes feel, the wrongs which they think they have; and you can meet with them, counsel them, and draw them nearer to Christ.

For above all the Young Men's Christian Association is the channel for blessed work in leading men to Christ. Educational work is comparatively useless unless it leads to that. It is the privilege which we ought to value above all others, to lead men to Christ. When John Selden lay dying, he turned to his friend, Archbishop Usher (the man to whom we owe the chronology of the Bible) and said: "I have read many books in my life, but I never found any more comforting words than these: 'The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.'"

This then is the end of all your college course and of all you hope to attain, that the grace of God hath appeared in Christ who did not despise taking on our form and lifting us up to a higher plane, so that, "when

He cometh we shall be like Him, for we shall see Him as He is," and that having served our generation we may pass to rest. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Mr. David McConaughy, Jr.—We have a committee of resident alumni in Philadelphia forming a branch of the local Association, to advise with the Association of college students in our city.

Mr. Wm. D. Murray.—College men are of special use in our literary societies. As teachers of our training classes they are much better than other men, other things being equal. In these classes the college graduate may be of special service in teaching how to deal with the sceptical.

Mr. John L. Wenzel—College men are specially useful on the reception committee. Men with trained minds usually have more tact and are better conversationalists than others. We want leaders in the Association to-day, and college men make the best leaders.

Mr. George A. Hall—A college man might often organize an Association where there is an opening for one.

Mr. Frank W. Ober—The junior department offers a great opportunity for the college man. One could give two or three evenings a week advantageously to this branch of the work and leave a marked impression.

Question: Can committee work in the Young Men's Christian Association be done by those who are engaged in business?

Mr. David McConaughy, Jr.—All our committee work is the evening labor of men very busy in the day time.

Question: Do not the secular agencies of the Association interfere with the spiritual work?

Mr. George A. Hall—Twenty-one years' experience has taught me that they do not interfere with but rather promote the spiritual work.

Question: How are the college graduates in our cities to be enlisted?

Mr. James McConaughy—The names of college graduates who go to New York or any large city should be sent to the Association within whose province they move. If these men could be properly approached at the start and shown how they could be useful, more of them would go into the work.

II. AS GENERAL SECRETARIES.

An address by the Rev. David Allan Reed, President of the Young Men's Christian Association Training School, Springfield, Mass.

This field of work is so great that it demands the lives of college men. Is the general secretaryship something then that a college man can give his whole life to? Is it not a work in which he can be of use only while he is a young man? The last is a common impression, but a false one. There is no "dead line" here as in the Christian ministry, so long as he is in sympathy with young men and continues always to have a love for them. At fifty or sixty he is better able to do his work than ever before. To a faithful man it is more a life work than the ministry.

But some men will say, "I must have enough to support myself." It is right to look at this point, for on that depends in a large measure a man's usefulness. The general secretary, however, receives a larger remuneration on an average than the minister of the gospel. So far as financial support is concerned, he is in a better condition than the preacher.

The time was when if a man had piety, was a good leader in prayer, and had a tolerable knowledge of the Scriptures, he might be a good general secretary. These qualifications are not sufficient now. These are necessary, but he must have more if he would be successful. He must be strong in brain, muscle and heart—a well-rounded man. He must meet intellectual, social and financial problems.

He must have the ability to lead. He must be able to manage business affairs, for much business comes to him that cannot go to the board of directors. He must be a leader, physically, intellectually and spiritually, if he would reach the men who come into his hands as into the hands of no other living man. He needs a variety of qualifications that no other man needs so much.

College men have the qualifications which will fit them for this work. Not that every man who graduates from college can fit himself for this work any more than for the medical or legal profession; but other things being equal, tact, leadership, and a warm heart, are better with education than without education. As the Lord used an educated apostle for His greatest work, so we must depend for the future on men educated and trained in our colleges to do the greatest work in this department.

The legal profession is full, the medical profession is full, the teachers' positions are occupied, and some men do not feel called to the ministry. There is only one reason why a man having the proper qualifications should not be a general secretary, and that is an imperative call to the ministry. There is a demand for men in this as in no other line. Over \$50,000 are now in the hands of business men to pay the salaries of gen-

eral secretaries, but the men are not ready. There is a demand to-day for at least 300 men. Yet there are young men who say, "Christ bought me with his own blood; but can't I crowd into the law or medicine and turn my back on this opportunity while young men are dying?"

The opportunity is yours, and if you reject it, you will reject it in the face of the fact that thousands of young men need your help.

Mr. David McConaughy, Jr.—It seems to me that the secretaryship is one branch of the ministry. I received the thought of becoming a minister from my mother, and looked forward during my early life with joy to that work, but God pointed out the secretaryship to me, and in it I believe I am giving my life to the ministry. My pulpit is sometimes on the athletic field, or in the store, or in the shop, as well as in the gospel meeting.

Mr. A. A. Stagg—The college man has a strong hold on young men by reason of his social training. He knows how to appreciate them. He is brought into earnest sympathy with his classmates and learns to get close to them, and this experience serves him well in after life.

Mr. James McConaughy—There are two respects in which my college training has helped me as general secretary. It taught me to be systematic, and that is absolutely necessary to the secretaryship. It gave me a mental training which has helped me in the teaching of Bible classes. It gave me more sympathy with men in their athletic sports and various lines of activity.

Mr. R. S. Miller, Jr.—Before going into this work I consulted with the pastors of churches and they said the most important work of the church was to secure

young men. They said they were not reaching them. It seemed to me to be my duty to help in this work. The question next arose in my mind whether I was throwing my time away by engaging in this work, but now that I see the possibilities and the influence of the Associations, that question has gone to the winds.

Mr. J. Trumbull Swift—College men do not enter the secretaryship because they do not know what it is. Some do not like to devote themselves to it simply because it is the general secretaryship of the Young Men's Christian Association. When approached to enter this work I learned with astonishment that it was one to which I might give up my life. It is a broad and useful field and college men are best fitted for it.

Mr. George A. Hall—The general secretary's work is to be an assistant to every pastor in his vicinity. He must rally the young men for the churches.

Question: Does the general secretary give his entire time to the work?

Mr. J. R. Mott—Yes; I never knew a secretary yet who caught up with his work.

Question: How large a district can one secretary occupy?

Mr. J. R. Mott—One city or town.

Question: How old must a secretary be upon entering his work?

Mr. George A. Hall—Not over thirty and at least eighteen.

Question: Would it be well for a man to go into the secretaryship for twelve or fifteen years with the intention of entering the ministry after that time?

Mr. George A. Hall—It would be good for the pulpit but hard on the Association. Yet not a few have pursued this course.

III. AS PHYSICAL DIRECTORS.

An address by Luther Gulick, M. D., Director of Physical Department.

Man is a unit. His capacities are very much greater than simply the sum of those of the body alone, plus those of the mind alone, plus those of the soul by itself. That is, each one gives to the others not only all that it has itself, but also enables the others to be and to do far more than they could alone. Man might be called the product of the three, rather than their sum. I recognize the difficulty of viewing the subject from this standpoint, but unless we do we will be apt to go entirely astray.

From a scientific standpoint, the Associations have a very valuable foundation for their work in the fact that they are working for young men; not simply for their bodies, minds and souls, but for the salvation, development and training of the whole man complete as God made him. While we recognize of course that the intellectual is far more valuable than the physical, and that the spiritual is of infinitely more value than both, still we see the fundamental necessity of all three, and work for the development of man as a whole.

And what is true of man—that he is more than the sum of his body, mind and soul—is true of our Association. Our work cannot be represented by the physical, plus the intellectual, plus the social, plus the spiritual, each one standing alone; for the relations that exist between them render each far more valuable than it would be by itself. It is by means of the physical that the men are brought under the influence of the spiritual, and it is the spiritual that teaches men that their bodies are sacred to noble ends, and that the gymnasium is one of the means to the accomplishment

of those ends. We not only secure all the inherent value of our physical department, but by virtue of its relation to the others we also secure that which is of far greater value, and so the total of our results is greater than the sum of those of each department. In this way we see the fallacy of employing men for single departments, for unless they recognize and work for the results that come through these relationships, they will be missing the larger part of the results. Thus a physical director who is simply a physical director is losing the greatest part of his opportunities, i. e., those that come through the relationships that exist between the physical and the other departments.

And so we have our gymnasiums, our educational classes, libraries, reading rooms, and our religious work, a unit in conception, a complete rounded whole, that is invaluable now and gives promise of becoming, in the hands of God, the means of good far beyond our present thought.

A physical director must be a man who understands man and not mere physiology and anatomy. To teach gymnastics is only a little part of what he is to do. In reaching young men there are several steps for him to take. First: Go where young men are. They are notably not in the churches, but they are in the athletic field. Second: Establish a line of communication between himself and young men. Have some common ground to start from. Third: Go among them and get their respect and confidence. Fourth: Win their love. This is one of the greatest things.

If there were time we might speak of the wide field that is afforded in this profession for medical men. In this respect there is a wide field here practically undeveloped.

An address by Mr. William Blaikie, of New York.

The Americans as a people have failed to educate themselves bodily. The gymnasiums do not furnish all the education needed in this line, but we need an instructor in the gymnasiums as much as in the school. The result of undirected training in the gymnasium is to make the students disgusted with the whole thing after a single trial. American athletes who are trained for special work in one department of bodily development are unexcelled by those of any other time or country. Compare the case of Rowell, who covered 150 miles in 24 hours, with the historical incident of the journey of Philippedes, the Greek, who ran 148 miles from Athens to Sparta in 48 hours. When a test is to be made a man or a horse must be in condition, and this requires preparatory training in the line of the same thing.

One of the first things a man will ask concerning the occupation of the physical director is, "Will it bring a man a living?" Nearly 95 per cent. of this audience will enter commercial or professional life, no line in which will command on the average as large remuneration as a physical directorship. It is certainly doing a great work for young men when we develop their bodies. But when we can through this work assist in the development of men's spiritual natures, the field becomes unlimited in its possibilities.

CHAPTER VIII.

DUTY OF CHRISTIANS TO UNEVANGELIZED YOUNG MEN.

Relation of the Young Men's Christian Association to the Young Men of Unevangelized Lands Stated by Mr. David McConaughy, Jr., Philadelphia's General Secretary—Force Back of the Volunteer Movement—Responsibility of Christian Young Men Great because They are Young, English-Speaking, Americans—Unique Position of Volunteers in American Group of Association Movement—Association Traced to its Origin—Field before the Movement—Number, Needs, Temptations, Influence, Youth of the Men to be Reached—Dr. Jacob Chamberlain on the Work in Madras—Relations of the Force to the field—Necessity of Unpatronizing Brotherhood—Unselfish Liberality—Wisdom in Adapting Methods to Conditions—Their Attitude Must be One of Faith, Hope and Love.

An unparalleled opportunity now opening before the Christian young men of America entails an unparalleled responsibility. Look, first of all, at the force back of the movement.

Our responsibility is great because we are young men. The scene upon this hallowed hill-top recalls another on a grassy slope of the lawn at Tunbridge Hall, the home of that true English nobleman, Samuel Morley. The delegates to the World's Conference of the Young Men's Christian Association held in London in '81, had been invited there to spend a bright summer's day. In the center of a group of young men gathered from every part of Europe and America, stood a patriarch whose long, white hair and snowy beard flowing to his waist, had been bleached by the tropical sun of Africa. It was Robert Moffatt. His life work done, he was there at eventide waiting the summons of the King. Since then Robert Moffatt and Samuel Morley both have gone home, but we, the young men who gathered around them that day, remain to take up their responsibilities

and to seize the opportunities put within our reach by such heroic lives as theirs. John wrote, "Unto you, young men, because ye are strong and the Word of God abideth in you and ye have overcome the wicked one; but not only are we strong, but we are also free—not rooted to the soil, like full-grown trees, with ties of family and cares of business and professional life, but rather like saplings, readily transplanted to take root in other fields." It is true, as Disraeli wrote, "The history of heroes is the history of youth." Our very youth entails tremendous responsibility upon us.

Our responsibility is greater because we are English-speaking young men. The vehicle of our thoughts traverses a vastly larger sphere of influence than did the Greek tongue when Paul was heralding the Word of salvation throughout the Roman world. Joseph Cook needs no interpreter as he speaks in English to Hindu audiences that crowd the largest halls. The tongue we speak is taught in the government schools of India and Japan, and is being introduced, experimentally at least, in China. Our English tongue entails tremendous responsibility upon us.

Our responsibility is yet greater in that we are American English-speaking young men. As such, we are unhampered by political complications that may embarrass those of other nations; we are free from the military service and the restrictions of poverty that might, in other countries, keep the young men at home. We are not liable to meet the prejudices that might hinder those whose government holds subject by force of arms those who are to be evangelized by the gospel of peace; neither are we repressed or hampered by a State Church subject to peculiar limitations. On the other hand, we have a prestige prouder than was ever

involved in that passport of Paul, "Romanus Civis Sum," with which he pressed his way through his smaller world-wide field. In a monastery in the heart of Russia, last summer, the announcement that I was an American brought the patriarchal blessing of the old treasurer of St. Simonoff upon my head, unasked. Our American citizenship entails tremendous responsibility upon us.

But our responsibility is all the greater in view of our unique position in the American group of the Association movement. The place assigned us is at the head of the advancing column—a post of peril, if we halt or falter, while "God is with us for our Captain," leading on. It is a crisis. Much depends upon our understanding the situation; the opportunities before us, the responsibilities upon us. Let us take time to trace God's hand unfolding this part of his great plan for the world's redemption.

Trace the Young Men's Christian Association movement back to its source, and you find it in the thought of God, whose thoughts are not as ours. It would not have been man's method to have chosen a poor boy, in an obscure country town, without much education or money or influence, to become the projector of a movement which within his own lifetime should extend throughout all the earth. But it was in line with the method of Him who hath "chosen the weak things of the world to confound the things that are mighty." It was in line with his plan to reserve this mighty spiritual force until this century of invention when He was revealing the secrets of new and mighty physical forces in the world. It was in line with his plan to originate the movement from a city center—the world's metropolis. All this has upon it the marks of being part of a divine and therefore permanent institution, rather than of a

human and therefore temporary invention. It was not made; it grew—an organism, not a mechanism. No sooner had the seed-thought found lodgment in the heart of George Williams and sprung up in that first Association formed in London forty-five years ago, than the movement which had thus taken root on British soil was transplanted to our shores, where it was destined to develop into vast proportions. If England has the high honor of the origin of the Young Men's Christian Association, to America belong the privilege of its development and the responsibility of its dissemination. I say this not to glorify America, but rather to glorify God by intensifying the sense of America's responsibility to God in fulfilling this great commission. It was an American student, George M. Vanderlip, of the University of New York, who in June, 1850, while visiting in London, wrote a letter to the "Watchman and Reflector," of Boston, describing that first Association in London, thus leading to the organization of the Association first in Boston and then throughout our land. Then followed the period of development, through which the movement passed and emerged into its divinely destined and clearly defined sphere. It proved not to be an auxiliary to—much less a substitute, in any sense, for—the church; not undenominational, but interdenominational; not apart from, but a part of the church of Christ—in short, the church at work for young men by young men. If the secrets of its success are sought, they are not far to find. The Association has shown the staunchest loyalty to the divine person of Jesus Christ—our model; to the inspired Word of Jesus Christ—our manual; to the universal church of Jesus Christ—our communion; and to its definite sphere of work for young men by young men—our object. Tenacious as it

has been in its loyalty to these principles, it has also demonstrated the broadest catholicity in its methods, adapting itself readily to the four-fold needs of a young man's nature, physical, intellectual, social and spiritual; adapting itself to all classes in the community, not only of all social grades, but of all occupations—railroad-men, miners, lumber-men, students, all—and of all nationalities—German, French, Italian, Indian, all; proving itself adaptable, likewise, to young men of all nations, kindreds, peoples and tongues. A city of refuge for all young men, it “lieth four-square.” Growing from a mustard seed, transplanted to our shores, it has here matured into a mighty tree, attained its climax in the college department and flowered out into the Missionary movement for the dissemination of its seed-thoughts everywhere. At length the fullness of time is come to carry this movement far and wide throughout the world. Again God calls upon college men to be the couriers.

How history repeats itself! As in the first century of the church of Christ, that band of young men who gathered around the Young Man of Nazareth, were of humble circumstances, from the commercial class, not highly educated, but willing to be separate, banding themselves together for prayer, Bible study and associated efforts for others; so, again, in this latest century, just such young men were George Williams, Edward Beaumont, James Smith and the others of that little band who formed the Young Men's Christian Association in the bed-room of the junior assistant in the dry-goods house of Hitchcock & Co., St. Paul's Churchyard, London, on the sixth of June, 1844.

Among the young men attracted to the religious centre of the ancient world, the metropolis of the He-

brew nation, were certain Greeks, who coming in contact with that earlier Young Men's Christian Association—the Captain's own body-guard and the original nucleus of his church—personally carried back to their own land across the seas in Europe the thought, which some years afterwards voiced itself in the cry of the man of Macedonia, "Come over and help us;" so among the young men attracted to the commercial centre of the modern world, were certain American students, who were drawn to this later Young Men's Christian Association, which started from the metropolis of the Anglo-Saxon people, and catching the thought of associated effort for young men, carried it across the sea to their native land and ours.

When that earlier young men's movement had once become established where it began, then a young man was raised up, who, though of the Hebrew race, was born in Cilicia, where he came in contact with men of various nationalities; spoke the Greek language, then current throughout the world; himself a college-bred man, familiar with the Western learning of the University of Tarsus; and Paul carried the movement over into Europe. So when the young men's movement of this century had attained fixed form and become firmly established, then a large body of organized Christian college young men, is raised up, of the Anglo-American stock, to be the divinely appointed agent to carry the gospel throughout this larger world of the nineteenth century. This body of American college men had its faithful leader and organizer in Mr. L. D. Wishard, and he has now gone forth as a leader on the foreign field itself.

It needs no flight of fancy to trace the finger of God writing upon the walls of our times, spelling out for

us the philosophy of this history. The movement commences among young men of the commercial class, lest it should prove to be "foolishness unto the Greeks," for "not many wise men after the flesh, not many mighty, not many noble, are called," that "no flesh should glory in his presence;" but, when once established, it is committed to college men—of that first generation in Asia, of this generation in America—to carry the gospel to the uttermost parts of the earth. The logic of events is plain. College men are peculiarly adapted to carry forward such a movement. They are in a position to carry it farther, for they are gathered together at fixed points for a little time and then are scattered everywhere; they can carry it faster, for, as they scatter everywhere, they are inevitably thrown among all classes; and they can carry it more faithfully, because better equipped and trained to be leaders.

I ask you now to turn from the force back of the movement to look for a little at the field before the movement. "The field is the world."

It is self-evident that the conditions requiring the work of the Young Men's Christian Association—all of them—exist in intenser degree in unevangelized lands than here.

The number of the young men is vastly greater. It is impossible to grasp the idea of more than two hundred millions of young men. The field in Philadelphia, which I am about to leave, second to none on this continent for Association work, contains two hundred thousand young men, mostly native; but, in Asia to which I am going, more than two hundred times two hundred thousand young men are calling, "Come over and help us." Yet these are but a fraction of those multitudes upon multitudes that are surging across the ocean of time and

breaking on the shores of eternity at the rate of one hundred thousand a day, in one long, helpless wail, wrung from immortal souls, dwarfed by ignorance and false faiths and servile labor, "without God and having no hope in the world."

Their need, too, is so much greater. Their condition is substantially as described in the first chapter of Romans. If we take alarm at the statement that in this Christian country "seventy-five out of every hundred young men do not attend church, ninety-five of every hundred do not belong to the church and ninety-seven of every hundred are carrying no cross and bearing no burden for the redemption of the world to Christ," how much more fearful is the fact that in the unevangelized lands not more than one in four thousand is a professed Christian, and only a few millions have any church at all to attend.

Their temptations are far fiercer, less fortified though they are against them. Seven of every ten in China, Dr. Hudson Taylor says, are opium eaters. In Africa and in India and elsewhere, they are being debauched by strong drink imported from Christian nations! Licentiousness is almost universal.

Their influence is an incomparably more powerful factor than that of young men here. In view of woman's inferior position, the men have a paramount influence in the home, which is at the base of all society.

Their youth is the only time in life that offers any hope of reaching them. If the fact that here in the West only one in ten becomes a Christian after twenty years of age, is accounted for by the growing conservatism of advancing years, what shall we expect in the face of the conservatism in the East? "Remember now thy Creator in the days of thy youth," was well said,

for experience shows that as a rule it is "now" or never. If the young men of the Orient are not reached in the days of their youth, it is certain that they will not be reached at all.

A glance at the field before the movement will show that the fullness of time is come! "Say not ye, there are yet four months and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest." Every barrier is down. Every door is open. God's voice is calling.

Behold Japan rallying under the leadership of Swift, responding to the call of Wishard, and two Association buildings rising this year in the capital city of Tokyo.

Hark to the increasing call that comes from India! I quote from a letter received some months since from Dr. Jacob Chamberlain, of Madanapalle, who on this platform two years ago pleaded the cause of India's young men, and then returned to India to plead it there:

"The welcome given me by the missionaries at Madras was exceedingly cordial and gratifying. I pictured to them India's educated young men deprived of their ancient faith, running off into infidelity, rationalism and agnosticism, and we failing to reach them for Christ. I spoke of the splendid work of America's young men for their unconverted brothers, of our conversations at Northfield, and of the call there issued to the Young Men's Christian Association of America to spring to the front in behalf of their Asiatic non-Christian brothers, of the responses given, and of the desire this new enthusiasm should take practical shape. I have never witnessed a more enthusiastic meeting in Madras. One after another of the members, each of

a different denomination, spoke in the strongest terms of the need of just such a movement, and of the extreme opportuneness of it now. The action taken was enthusiastic and unanimous. A strong representative committee was appointed to draw up a minute and resolutions. The committee represented the Church of England, Scotch Presbyterians, English Wesleyans, and English Independents.

Their report, which was unanimously adopted by the Madras Missionary Conference, closes as follows :

“This Conference has on many occasions called the attention of the churches to the existence of a well-prepared field among the educated non-Christian young men of Madras, and begged them to send a special agency to work it, and it regards this proposal as a providential response to these appeals, and it will gratefully welcome such well-qualified, thoroughly trained agents as the American Association may propose to send, and it will give them its cordial sympathy and co-operation.”

How wonderful are God's leadings ! That first appeal of the Madras missionaries, declaring to the home churches of Scotland and England their belief in the “existence of a well prepared field among the educated young men of Madras,” although it never reached America, was responded to by those who had gathered among these hills of Massachusetts, to study God's Word and learn their duty to those at hand and those afar off. God's voice is unmistakably calling the Young Men's Christian Association of America to go to the rescue of the young men of Asia.

While we are standing wondering, looking out upon the vast fields before us, lo ! the King's voice is heard, giving the command, “Go ye, therefore, and teach

all nations." "Son, go work to-day in my vineyard." "We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the King's household." Shall the young guard of the church of Christ falter when the order is given to charge? Surely not. Knowing not how to beat a retreat, but eager to sound a charge, we will move forward all along the line.

It only remains to note what is to be the relation of the force back of the movement to the field before the movement.

Our attitude must be that of unpatronizing brotherhood. "Thank God there are no foreign countries now." That we ourselves are not the unevangelized, instead of these who now need our help, is due to no superiority or virtue of ours, but because the star of Bethlehem took its way westward instead of eastward, and the star of empire followed in its course. If we would really help our brothers in the East, we must not look down upon them as "the heathen."

We owe it to ourselves, as much as to them, to show the most unselfish liberality in financial support of this movement. We have never yet returned those costly gifts that "the wise men of the East" brought from afar and laid before the Lord, and the interest has been compounding nearly nineteen hundred years. If we were not their debtors, though, we could make no investment elsewhere in all the world that would make such large returns of treasure laid up in heaven. Associations of America, entrusted within the past few years with millions of money for real estate and for current expenses, beware lest the Laodicean condemnation fall upon you in the midst of your perilous pros-

perity! For your self-preservation give liberally, as stewards of the manifold grace of God.

Our relations with the young men in the regions beyond, must also be characterized by the wisdom that comes from experience in adapting methods to conditions. We are not necessarily to transport the machinery of the Occident, for much of it may be useless in the Orient. Each field must be studied with patient care, and we must be "workers together with Him" who has the plan and looks down upon the whole world-wide field. The movement must be kept within its definite sphere, ever loyal to the few, fundamental, cardinal principles which have formed the solid basis of it. It is to be expected that it will be carried on from the highest point of its development on the home field, extending from the high vantage ground of the college to all classes of young men. The standard of consecration must be held high on the onward march, but without disturbing the tried and solid basis of "the evangelical test of membership."

Our attitude must be one of high hope for the future, unflinching faith in God and self-denying love for our fellows. God's order of advance is: The field, the men, the means. The field is before us—a world lying in darkness. The men are springing to the front. Not many general secretaries from the home-field are wanted at once, but an army of devoted men, possessed of and possessed with the spirit and idea of the Association movement, are wanted the world over as preachers, teachers, merchants, mechanics. The means will not be wanting, for "the Lord is able to give you much more than this."

"Run, speak to this young man!" The word comes ringing down from the lips of an angel on the walls of

Jerusalem. Pass it on from mouth to mouth. Run! because the young man of to-day is fast, and he is fast going down to everlasting death. Speak! because however fast he may be running to ruin, the voice will travel faster than the fleetest feet. Run and speak! because the young man, once reached, will run and speak to many more young men.

“To rescue souls forlorn and lost.
The troubled, tempted, tempest-tost
To heal, to comfort and to teach;
The fiery tongues of Pentecost,
His symbols were, that they should preach—
In every form of human speech—
From continent to continent.”

CHAPTER IX.

PRAYER.

Sermon by Mr. D. L. Moody—Elements in True Prayer—Adoration—Confession of Sin—Restitution—Unity—Thanksgiving—Forgiveness of Sin the Most Difficult—“We Cannot Afford not to Forgive”—First Six Combined Give Faith—Perseverance—“The Philippian Jailor in Trouble”—Prayer While One Lives in Sin is an Abomination—How an Infidel was Converted—“We Have no Right to Give Any Man Up”—Submission.

Jesus Christ never taught his disciples how to preach, but he did teach them how to pray. I have often said that I would rather be able to pray like Daniel than to preach like Gabriel. If men know how to pray, they know how to work for God. I want to call your attention to the different elements of all true prayer.

In the first place, there must be adoration. Christ's prayer, which He taught his disciples, began, “Hallowed be thy name.” When Abraham fell on his face, God talked to him. When Moses came to the burning bush, he had to take his shoes off his feet. I think in this day the flippant and frivolous way in which we approach God is shocking. Do you remember what Isaiah says in the sixth chapter? “In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.” When we approach God, we must come into his presence remembering that He is holy.

The next thing there must be confession of sin. Daniel

confessed sin (Dan. ix.) Read Psalms li. and xxxii., and see how David confessed his sin. God cannot forgive sins till we confess sins. Nine-tenths of our prayers never go higher than the room they are uttered in. What is the matter? Something is concealed. If I regard iniquity in my heart, He will not hear, much less answer, and, if our prayers are not answered, let us not think it is on God's side, it is on ours. Isaiah lix. is quoted many times in meetings, and the reader stops in the wrong place. "Behold, the Lord's hand is not shortened, that it cannot save; but your iniquities have separated between you and your God, and your sins have hid his face from you and He will not hear." As long as you have a bullet in your body, you will never have a perfectly healthy body, because there is a foreign element there; and as long as you have a sin in your soul, you will not have a healthy soul. If I have too much pride to confess my sins, I cannot expect God to hear and answer.

The third element of all true prayer must be restitution. It is folly for me to ask God to forgive my sins, when I am not willing to make restitution when it is in my power. If I have \$5 in my pocket taken from someone else, I may pray four hundred times for God to forgive me, but I will not be forgiven. It is downright mockery for man to ask God to do something we can do ourselves. I believe we have got to have more preaching of this in our churches. The last time I was in England, a lady came into the inquiry room; quite a number talked with her, and finally a Christian lady got her confidence. She said that she had been a housekeeper for a man and had stolen five bottles of wine from him on his dying bed, and, whenever she prayed, she saw always those five bottles of wine. "Your duty is very plain," said

the other, "you must make restitution." But she thought that was too great a cross, and it went on for a number of days; but she finally took a £5 note, and went to the son of this gentleman and tried to make restitution. He said he didn't want the money, but she said "I cannot keep it," and finally he took it and used it for charity. She came right to my lodgings and told me that that was the most joyful time of her life. She went to work, and God blessed her wonderfully. The reason why many Christians do not grow lies right there; there is something to be done. Go and straighten that out. Do what you can to make restitution; if it is money, pay it back; if it is some slanderous report, go and do all you can to counteract it.

The next thing is unity. If I cannot go on with God's people, I cannot pray. On the day of Pentecost they were united. Do you think that if they had had a church quarrel they would have been united? Their hearts were like drops of water flowing together. What we want is to pray for unity, and to have the spirit of unity. What makes me enjoy these gatherings is that we don't know what sect we are from. I think we are making wonderful progress in this country. A few years ago, you could not have had such a meeting as this. What was Christ's prayer? That disciples might be one in spirit.

The next true element of prayer is thanksgiving. Let us be thankful for what God has done for us. In Philippians iv : 6, are these words, "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Some one has said that in that verse you will find three things: care for nothing, prayerfulness for everything, and thankfulness for anything. I think we shall

have more prayers answered if we are thankful for what we do get. I remember meeting a man in Springfield who said that he had lived on Grumble street most all his life, and he had just moved over on Thanksgiving street, and found it much pleasanter, too, it was so bright and sunny. In all prayer there should be thanksgiving.

The sixth element in prayer is the most difficult of all. I don't know but I am going to hit some of you this morning. If you will turn to Christ's Sermon on the Mount (Matt. vi.), you will find in that prayer He taught them, not only how to pray, but the thing that was essential when they did pray, that they were to forgive (Matt. vi., 14, 15): "For if ye forgive men their trespasses, your heavenly Father will also forgive you; But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Did you ever think that the only part of the prayer that Christ explained was that about forgiveness? I believe in my heart there is more prayer unanswered on account of this spirit of forgiveness than on account of any other thing. Do not you see how it is utterly impossible for me to expect God to hear my prayer for mercy, if I don't show mercy to others? I remember a good many years ago in Chicago a gentleman came to me and asked me to see his wife. I found her in a very interesting state, as I thought, and I showed her the way of life as well as I could, and I prayed with her and she prayed, and then I said, "You can trust me, can't you?" She said, "I don't know whether I can or not." The next day she was as dark as ever, and I said to myself, this woman is a Christian and she don't know it. I will ask her to say this prayer, that Christ taught his disciples, and if she can say that from her heart, she is a Christian; for I tell you, no man can make that prayer from his heart but a child

of God. We call it the Lord's prayer, but it is the disciples' prayer. We got down on our knees, and I said, "Madam, I want you to repeat this, sentence by sentence," and I began. She repeated the first, and so on, and when I got to "forgive me my trespasses," she broke down. Said I, "Go on." Said she, "I can't." There is one woman I'll never forgive," and her eyes flashed like fire. "Well," said I, "there is no use in our going on any further." Coolly and calmly and deliberately, she said, "She has done me a wrong, and I never will forgive her." "Well," I said, "you will never be forgiven." And for years that woman tried to get into the kingdom of God without forgiveness, and, a year or two after, she went out of her mind, and went to an insane asylum. I noticed it was stated in the papers that she was insane on the subject of religion. Yes, it was because she would not forgive, and I believe there is many and many a person in the insane asylum to-day that has gone that way because they would not forgive. There is nothing plainer than what Christ says there, "If ye forgive men not their trespasses, neither will your Father forgive you." If there is a man in the world whom you have not forgiven, just write a letter of forgiveness and send it by the first post.

You and I cannot afford not to forgive. I remember going into a city some years ago and preaching a week, and it was just like throwing a ball against a stone wall. I could not get hold. I opened the inquiry room doors and no one came, and I got on my face before God, and prayed Him to show me the reason. Finally I touched on this subject, and the chairman of my committee, in the middle of the talk, got his hat and pushed his way off the platform, and went out of the hall. In the afternoon, a very prominent citizen came to hunt me up, and

said that he had been very much opposed to my coming to the city, and that he thought it was a waste of money: "but," says he, "if nothing else has been accomplished, it is enough to pay for putting up the building." "What has happened?" said I. "Why," says he, "the chairman of your committee and I had a falling out six months ago, and this afternoon he came down and said "I want you to forgive me," and in my office we had the grandest little prayer-meeting I ever had." That night I asked them to come into the inquiry room, and it was just crowded. How many colleges would be blessed if the Christians were all united, and loved one another and stood shoulder to shoulder.

What we want is the spirit of unity. How can we get it if we don't cultivate the spirit of forgiveness? So that there is no spirit of bitterness in your heart against anybody. "Oh, but you say, he don't want to be forgiven." Well, that don't prevent your forgiving him. There is one thing, you can love everybody on the earth whether they want it or not. A man who does not have this in his soul can preach with all earnestness, but he won't accomplish anything. I knew two ministers, one at the head of a university, and the other at the head of a church; they had a falling out, and the university and the church went down.

The next true element is faith. If you combine the other six elements you get this one. You must have faith when you pray if you are going to have your prayers answered. James i., 6. "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." Faith is the golden key that unlocks the doors of heaven. Some one has said that faith could get anything from Christ when He was on earth. So to-day, it is faith that we

want. There is a promise; we comply with the conditions He will surely answer our prayer. But you don't always get what you want. A friend of mine said he was shaving himself, and his little boy wanted the razor to whittle with and cried and said his father did not love him, because he did not give it to him. He loved him too much. We sometimes pray for razors, and then say that God don't answer prayer. My little boy ten years old asks for a good many things that he don't get, but he gets an answer. That is the mistake people make, that God don't answer prayer, because He don't give everything they ask for. Does your faith have a warrant for it? There are some things I know are according to God's will and words; there are other things I don't know, and therefore haven't got any warrant for. Many years ago, when we had a convention, Garfield was shot and lay wounded. A lady said, "I know Garfield will recover, I have asked God." "Well, you have no warrant that that man will live. It may not be in accordance with his will." There is the thing we have got to keep in mind. Make known your requests to God, but you won't get them all granted. There must be submission in all true prayers.

The next thing we want is perseverance. If we don't get things just at the time and in the way we want, we are to keep on. God encourages importunity. Men don't like it, but it is not so with the Lord: Luke xviii: 1: "Men ought always to pray and not to faint." That parable is given to us to show that God encourages us to pray. I don't think we have any right to give up any man on the face of the earth; we are to pray for all men. We cannot tell whom God will accept, but we are taught to pray for all men. No matter how great an infidel a man may be just keep on praying for him, and if it is

God's pleasure to save him in our time he will be saved, or it may be after we are dead and gone. I don't know when I have been more encouraged than this spring. About nine years ago I went to St. Louis and the Globe-Democrat sent reporters to take every word. The New York papers said I spoke too rapidly to be reported. It was merely a matter of enterprise; they had two reporters to take down the words, and what one left out the other had. I was very glad to see it at first, and to my great surprise they kept on. I never worked so hard for six months to avoid repeating myself. I didn't feel very happy about it; but since I went away I heard that there had been a most remarkable conversion. I preached on the Philippian jailor. The paper with the report went to the jail and was thrown into a man's cell. He had spent 20 years in jail, and then was expecting to be sentenced for fifteen years more. He was one of the most noted perjurers, never went to church, and didn't know anything about these meetings. He could not sleep one night, and picked up the Globe-Democrat, and his eye fell on the headline, "The Philippian Jailor in Trouble." "Ho, ho," says he, "A jailor got into limbo now," and he was glad that this Philippian jailor had got caught, and he wanted to see how it was, thinking that Philippi was near to St. Louis. The text was "Believe on the Lord Jesus Christ, and thou shalt be saved," and I had brought in an account of the Philippian jailor. He read it through, not knowing it was a sermon, and said that I had repeated the text nine times. He didn't know one verse in the Bible, but he said the ninth time I closed up that sermon by saying, "Believe on the Lord Jesus Christ and thou shalt be saved." He threw the paper down and fell on his knees, and cried to God to save him. Light broke in on him at

that midnight hour. By some change the next week, he got out, and the sheriff gave him a position as under-sheriff, and when the opposite political party came in, he was such a faithful officer that they kept him, and there he is in that office. I believe that we give up a great many men and don't pray for them. It is a good thing for us to have faith to believe that all things are possible with God, and that God can reach men that you and I cannot reach.

What we want is to persevere and not give up anybody. When I went to Edinburgh a man asked me to put out a certain man, for he was telling people not to believe in religion. I went over to him and put a hand on him and he said, "Oh, Moody, I'm glad you are here, pray for me." "Very well," says I, "Get down on your knees." "There isn't any God," said he. Well, I thought I would pray him out of the meeting if not into the kingdom. When I got through, in a mean, contemptible way, he said, "I suppose that you will report that I have been converted?" "Well, my friend," said I, "You may be converted, I don't know when or where or how, but God is able to convert you." He started around the next side, and I went round and had another prayer with him. I don't know how many times he came, but finally he dropped out. The next summer, when I was in Scotland preaching, on the outskirts of the meeting, I saw my infidel friend. "Well, my friend," said I, "how are you?" "Well," says he, "I see you are at your old tricks. But you know you can't convert me."

"No, I don't know anything of the kind." But he wasn't quite so bitter. I went through Ireland and over to Liverpool and there I got a letter from a leading man in Edinburgh, saying that he thought I would like to know that my old infidel friend was converted. The next time I went

up to Edinburgh, about the first man I met was he, and he gave me a grip of the hand, and said, "It is all true." He told how God had filled him in answer to prayer, and, just as I was leaving, he said, "While I was in atheism, I led my son into atheism, and he is over in Philadelphia, and I wish you would look him up, and pray for him." The very thing he laughed at me about, requests for prayers, was the thing he wanted for his son. What we want is to have faith that there is no man or woman so far gone that God cannot help him. Eph. iii., 20: "Unto Him that is able to do exceeding abundantly above all that we ask or think—."

The next element is petition. A man was once making an oration to the Almighty, when finally an old woman broke right out, and said, "Ask Him for something." If a man don't give up his sins, prayers are an abomination to God, I haven't any doubt about it. Any man who has a desire to give up sin can go to God and will make a prayer that will be heard as soon as that of any bishop or potentate. I believe there is no sweeter music that falls upon the ear of God than David's prayer after his fall (Ps. li. and xxxii.), and when a man's heart has been broken on account of sin, that is the very time to go to God. I remember the sweet prayer: "Oh, God, take my heart, for I cannot give it, and when Thou hast it, keep it, for I cannot keep it for Thee, and save me in spite of myself." If you really want salvation, you can have it. Young men make a great mistake when they don't pray in the prayer meetings; many young men think they cannot pray acceptably. The prayers in the Bible that brought the quickest answers have been short prayers. Is there a young student in this world that cannot make that prayer of the publican? If it comes from the heart, it will reach the ear of God. Look

at that prayer that Peter made, "Lord, save me or I perish." These prayers were heard and the answers came instantly. If you want the truth and don't know what the truth is, ask Him and call on God, who upbraideth not. There is not a man here that cannot get salvation if he asks for it. "Lord, save me or I perish;" "Lord, what wilt thou have me to do?"

When I was in Newcastle, in 1873, a lady came to me and told me: "I have got my nephew to go to meeting to-night, if I will never ask him to go to another religious meeting in his life. I am sure he won't go into your inquiry meeting, and won't you go to him when you get through preaching? I hope you will come to the seat." I said: "It will be a great mistake. Everybody will be stretching their necks to see whom Moody's going for." She said, "It is a desperate case," and persuaded me. When I got into the pulpit, I saw the aunt and nephew, and she had got him inside and sat at the end so as to hold him in. I saw he resented everything. I didn't know what I was going to do, I said it would be a hard thing to reach that man. But, when I got through, I started, and the aunt stood up and turned her back to the nephew, and I suppose she was trying to keep him there. Finally he says, "That man's after me, that's a put up job, what a fool I was to get into such a scrape as that." The room was so crowded I was going down over the backs of the pews, and finally he said, "Well, if he can go over the backs of the pews, I can," and over he went and out of the door. The poor woman sat down and wept. She said, "My heart is broken." I said: "My dear friend, we must reach him by way of the throne." Sometimes all you can do for a man is to ask God to bless him. God can speak when man can't. He spoke to Saul, no one had faith to pray for Saul. Seven or eight years passed.

I was back in that city, and got up and read a letter from the sister of a young drunkard who had been saved. She said, "Mr Moody, encourage the mothers and sisters and wives to pray for their drinking husbands, sons and brothers." When I was through a man came to me and said, "Did you say that man was in America? I think it was myself." "Indeed," I said, "was you ever a drinking man?" I'm ashamed to tell you I was, but I gave it up seven years ago. Do you remember that lady whose nephew jumped over the pews and ran out?" "Oh," said I, "I remember it very well." "Well," said he, "I am that nephew." "You don't look like the same man at all." "I'm not. For years I used to tell the boys how I fooled Moody. But one night, about a year after that, I was up in London, and I had my feet on the table and a meerschaum pipe in my mouth, and my thoughts turned in on myself, and I said, 'Richardson, you ought to be a different man.' 'Yes, I know it, but I never will.' 'Richardson, you ought to give up drinking.' 'Yes, but I never will.' I will die as I have been living. It is impossible for me to live a different life." He said he had no more than said that than the thought came to him, "It is impossible, but, oh God, all things are possible with you, save me." After that prayer, he was afraid to lie down and go to sleep, for he thought the appetite would come back: so he sat up till about two o'clock, and then began to get drowsy. Before he laid down, he prayed that, when he woke up in the morning, he might feel bad. After he had slept a few hours, he woke up and said he never felt so bad in his life. He went down to the office, and said, "I have drunk my last drop of liquor, and I have made up my mind to serve Jesus Christ." They gave him forty-eight hours to keep sober. He said that the appetite never

had returned for strong drink. That is what I call prayer: "God, all things are possible with you."

In true prayer there will be submission. Just make your request to God, and say, "Thy will be done, not mine." The sweetest lesson I have learned is to let God choose for me in temporal things. My profession, it is the last thing in this world I would have chosen. When I became a Christian one class of people I disliked very much was evangelists. But I tell you this morning I would not change my position for that of any man on the face of the earth. I think the pulpit is a little higher than the throne. So, young men, you don't know what profession is best for you: let God guide you. Don't be afraid of God's will. I know of young men here afraid to become Christians because they are afraid God will want them to go to China, Japan or India. I would rather be in the heart of Africa with God than in America without Him. He can choose ten thousand times better than you know how to.

Take three of the mightiest men on this earth, and they didn't know how to choose for themselves. Moses wanted to go into the promised land, but God didn't let him. Was that any sign that God didn't love Moses? I believe there was not a man a thousand years before and after that God so blessed in answer to prayer, as He did Moses. He knew how to pray. Fifteen hundred years after, God answered his prayer, and he was in the promised land. He was there with Elijah and Peter, James and John and Christ, on the Mount of Transfiguration. Was not it far better to be there on the Mount of Transfiguration than to go in as Joshua did? Don't you let Satan say that God don't love you because He don't give you at once everything you ask for. It is because He loves you too much.

Take Elijah; if there was a man God loved, it was Elijah. He locked up the gates of heaven, and carried around the key in his pocket for three years and six months, and no one could get a drop of water. He told his servant what to do and he did it. But he prayed that he might die under the juniper tree. When he wanted rain he prayed and it came. But when he prayed for death, he could not get it. The only man in that dispensation that prayed that he might die was Elijah. Why didn't he die? God loved him too well. A great many of us get under the juniper tree when we are discouraged. God never blesses a man under the juniper tree.

Paul is another man who knew how to pray. Three times he prayed that God would take the thorn out of his flesh, but God didn't answer his prayer. Just as a father might say to a child, God said, "I am not going to speak to you any more about the thorn, but I am going to give you grace to bear it." Then Paul said, "Thank God for the thorn." Let us pray God to give us more grace to bear the thorns.

These are ten elements of all true prayer, and, if we have them, we are going to have power with God in prayer.

CHAPTER X.

THE PROPHECY OF JOEL.

Exegetical Lecture by Prof. W. R. Harper—Situation of the Prophecy—The Political, Religious, and Literary Horizon—Condition of Israel in the Time of the Prophet—The Locusts and the Famine—The Calamity a Judgment from God—Joel's Pen Picture of the Army of Locusts—The Prophet's Advice, Prayer—God's Answer, that the Locusts Shall be Destroyed, and the Rain Shall Come—Prophetic Meaning of These Promises.

Will you remember that the Old Testament prophet was divinely appointed to do his work, and that all of our study of his words must be based upon this fact? But remember again that every prophet had a particular message. They did not all come to tell the same story. It all had to do with the same work, but there were different phases, and each prophet tells his story in a different way. Hosea preached as no prophet ever preached, the story of God's love. Amos told the story of God's justice. Each prophet has a message of his own and it should be our work to find out the particular line of thought, the particular subject, the great idea, of that prophet.

The prophet was the orator, the politician of his times, and every prophet was sent to convey a message, primarily (not chiefly), for his times, and then, for the future. If that is true—and I do not believe that you can deny it—it is your business and mine to get ourselves into sympathy with the historical situation of the prophet; for you cannot understand his message, unless you are familiar with that situation. The message and the situation go together. You cannot separate them, and the message is unintelligible, unless you are familiar with the facts of which it is an outgrowth.

A word, if you please, in reference to the political hor-

izon of the prophet. The book of Joel tells us that the Philistines had invaded Judah, captured many of its inhabitants, and sold them as slaves; this took place under a certain king, Jehoram. Secondly, the Edomites are Israel's bitter enemies; and, because of the injuries which the Israelites suffered from them, their country shall be a desolation. We are told that the Jews had been sold by them and for this the Edomites shall be punished. There were times in which Israel felt that she had been cruelly dealt with by her neighbors; when the best possible thing, according to the popular idea, that could happen, would be the destruction of those enemies.

But two important nations are not mentioned at all. Although the Syrians made an expedition against Egypt, and are referred to by Amos as the most important of Israel's enemies; they are not referred to in the book of Joel. What does this mean? That the invasion and pillage took place after Joel, or, at all events, he would not have failed to name the Syrians in the list of Israel's enemies. The political situation is therefore quite distinct. Israel's enemies were the Philistines, the Edomites, the Egyptians. Syria has been long since at peace. Assyria has not yet taken a prominent place in relation to Israel. The king was not himself administering the affairs of the nation.

What was the religious horizon? The scenes which Amos and Isaiah condemned so severely are not mentioned by Joel. Idolatry is not spoken of as one of the national sins, and yet there have not been many periods in Jewish history in which a sermon on idolatry would have been out of place. In the time of Athaliah, Judah had gone over, almost en masse, to Baalism. But at the time of our prophet, the true religion prevailed everywhere. It might not have been as rigidly observed as at

other times, but the situation portrayed is one in which Jehovah's priests occupied a prominent position; indeed the priests controlled, not only the religion, but as well the state. All this points to the conclusion that Joel lived and worked under Joash the Jewish king who came to the throne under such peculiar circumstances. The prophecy was delivered within the first thirty years of his reign, during which the high-priest administered the affairs.

A word concerning the literary horizon. As everyone knows, the style and language of an earlier prophet are in very marked contrast with those of a later prophet. There is all the difference in the world between Hosea and Malachi. Does Joel belong to the early or to the late period? The style is simple, pure, classic, energetic and vivid, powerful and dignified; and these are the characteristics of the early, not the later age. Besides this, the prophecy of Amos is built on a text taken from Joel, and Isaiah follows Joel largely in many particulars.

Thus we are able to fix more definitely the time of our writer. It was a time when Israel was struggling with Edom, Phoenicia, Philistia, not with Syria or Assyria; when a priest, not a king, was at the head of the state; a time when Jehovah worship, not idolatry, prevailed, when prophecy was just beginning to take written form, for, of all the prophets, whose writings have been transmitted to us, Joel is the first.

Do we know anything about Joel himself? Nothing, save that he was of Judah, and that he preached in Jerusalem.

Will you try to get into sympathy with this situation? A time of great disaster, a time of great trouble. Imagine this prophet standing before thousands (c. i.): "O

men of Judah," he is talking to the crowd before him, "inhabitants of the land. Hath this been in your days or in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation." What is the trouble? What was it? "That which the palmerworm hath left hath the locust eaten, and that which the locust hath left hath the cankerworm eaten, and that which the cankerworm hath left hath the caterpillar eaten." These were four different kinds of locusts, or locusts in different stages of growth, or, better yet, different names descriptive of locusts. "Hard times have come," says the prophet. "Has any one of you ever known such a terrible thing? Surely God's hand is in it." Then he turns to the drunkards, and says: "O ye poor drunkards, awake, and howl all ye drinkers of wine, because of the sweet wine; for it is cut off from your mouth." Then he turns to the assembled crowd: "O citizens of Jerusalem, O inhabitants of the land; it is a time of mourning. Mourn, O Judah. Yes, mourn as mourns a virgin girded with sackcloth for the husband of her youth, deeply and bitterly. There is no meal offering or drink offering for the house of the Lord. The priests, the Lord's ministers, mourn. The field is wasted, the land mourneth; for the corn is wasted, the new wine is dried up, the oil languisheth. Be ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley, for the harvest of the field is perished. The vine is withered, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field are withered. Everything is destroyed; joy is departed from the sons of men." Then he turns to the priests who are standing by (v. 13): "O priests of Judah, gird yourselves and lament: howl, ye

ministers of the altar, go, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God. Sanctify the feast, call a solemn assembly, gather together the old men and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord. For it must be that the terrible day, the day of Jehovah has come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?" What a terrible calamity is ours. My friends, he says in these verses, "terrible times have come; see the devastation wrought by these locusts; let the sleepy drunkard arouse himself and mourn; for there is no more wine. Let the people everywhere mourn; for their land is laid waste. Let the priests mourn, for their occupation is gone. Let all classes turn to God in this day of trouble." Could a calamity be pictured more vividly? Could any description be made more true?

Such a scourge as that of the locusts would seem to have been all that a nation could bear at one time, but (vs. 18, 19) "How do the beasts groan! The herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Jehovah, I cry to Thee, for the fire hath devoured the pastures of the wilderness." A terrible drouth accompanies the locusts, and between the two, man and beast seem ready to perish from the land.

This is the setting and historical occasion of the prophecy. In his opinion, this calamity is all a judgment from God. What, now, is to be done in view of all the circumstances? In c. ii, v. 1, we have a summons to prayer and fasting, for the removal of the judgment. "Blow the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for

the day of the Lord cometh, for it is nigh at hand; a day of darkness and gloominess, a day of clouds and thick darkness." Then follows a series of pictures of the army of locusts: "A great people and a strong, there hath not ever been the like, neither shall be any more after them, even to the years of many generations;" and here we have a picture of the army as seen from a distance, and the devastation they accomplished (vs. 4, 5): "The appearance of them is as the appearance of horses, and as horsemen, so do they run. Like the noise of chariots on the tops of mountains, so do they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people, set in array of battle;" we have a picture of the appearance of this mighty army and their effect (vs. 7-11). "They run like mighty men, they climb the wall like men of war, and they march every one on his ways, and they break not their ranks. Neither doth one thrust another: they march every one in his path: and they burst through the weapons, and break not off their course. They leap upon the city, they run upon the wall, they climb up into the houses, they enter at the windows like a thief. The earth quaketh before them, the heavens tremble: the sun and moon are darkened, and the stars withdraw their shining: and the Lord uttereth his voice before his army, for his camp is very great: for He is strong that executeth his word: for the day of the Lord is great and very terrible, and who can abide it?" And this is a picture of the irresistible power of the army: nothing can withstand it.

Terrible as all this is, close as it is, there is yet time to avoid the judgment. "'Yet even now,' saith the Lord, 'turn ye unto me with all your heart and with fasting and with weeping and with mourning: and rend your heart and not your garments, and turn unto the Lord

your God, for He is gracious and full of compassion, slow to anger and plenteous in mercy, and repenteth Him of the evil. Who knoweth whether He will not return and repent and leave a blessing behind Him, even a meal offering and a drink offering unto the Lord your God?" And again the summons peals forth (v. 15): "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the old men, gather the children and those that suck the breasts, let the bridegroom go forth out of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, 'Spare thy people, O Lord, and give not thine heritage to reproach that the heathen should rule over them: wherefore should they say among the peoples, Where is their God?'"

What effect does this prayer have upon Jehovah? It is surely offered from the heart. Will it accomplish anything? The writer tells us: "Then was Jehovah jealous for his land, and took pity on his people." And Jehovah answered his people.

Will you go back to the beginning with me? First, the scourge of locusts, then the drouth; the summons to prayer and fasting, and, as we may well suppose, the crying, at the prophet's advice, to God; which is followed by a ready answer. The tenor of the answer is given in c. ii, v. 19. We have a promise that the locusts shall be destroyed. "O Judah, I will take away this reproach. I will remove far off from you the northern army, and will drive him into a land barren and desolate, his forepart into the eastern sea, and his hinder part into the western sea; and his stink shall come up and his ill-savor shall come up." In other words, the locusts which had brought such ravages shall be utterly

destroyed. But that is not all. What about the drouth? In v. 21, seq., there is a promise that abundant rain shall be given: "O land, do not fear, be glad and rejoice; for the Lord hath done great things. Be not afraid, ye beasts of the field, for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad, then, ye children of Zion, and rejoice in the Lord your God: for He giveth you the former rain in due measure, and He causeth to come down for you the rain, the former rain and the latter rain, in the first month. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm and the caterpillar and the palmerworm, my great army which I sent among you. And ye shall eat in plenty and be satisfied and shall praise the name of the Lord your God that hath dealt wondrously with you: and never again shall ye thus be put to shame. And ye shall know that I am in the midst of Israel, that I am the Lord your God, and there is none else: and never again shall ye thus be put to shame."

Will you go back again: the scourge of the locusts, the affliction of the drouth, the drawing of the people together with prayer and fasting, and the answer and promise that the locusts shall be destroyed, and the promise that rain shall come. Simple, natural, and complete, and yet not complete. The prophet's word is not finished. Everything up to this time has had to do with surrounding circumstances. Is his work only to secure temporal relief, to furnish temporal aid? Let us see.

On the next day, or perhaps during the next week, or perhaps then and there, he continues his work; the calamity is still in their minds, for the promise is one which requires time for fulfillment. The prophet speaks: "My

fellow countrymen, I have told you how God will pour out rain upon you, and upon your fields and flocks, and relieve you of this drouth. The God who sent you that message has another. Will you listen to it? “‘And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my Spirit.’”

And also upon the servants and upon the handmaids in those days will I pour out my Spirit.’”

Far-reaching, deep reaching words. What do they mean?* God had promised a pouring out of rain when the people were in great distress, and this promise is of the pouring out of the divine Spirit. The latter stands in close relation to the former; seems, indeed, to have been suggested by it: pouring out of water, pouring out of the Spirit; temporal gift, spiritual gift. There seems to have been a different time for the latter: “‘And it shall come to pass afterward.’” We are told that that pouring out of the Spirit will take place in the future, and yet the time is left very indefinite. In many prophecies we read of the outpouring of water and it means “abundance:” hence we may infer that the divine Spirit is to be given in rich fullness. While we have instances of the application of the Spirit to individuals, to prophets, to priests and to kings, we have had before this no reference to the application of it to all flesh. What is meant by “all flesh?” In Gen. vii., 21, it is used to include animals, but the term is here limited to men, for the writer adds, “your sons and your daughters,” and the “your” can only refer to Judah and Israel. Within the limits of

* Cf., especially—Orelli's Old Testament Prophecy.

Judah and Israel, the pouring out of the Spirit is universal. There is, of course, a sense in which God's Spirit is for all flesh, but this is not the sense in which it is taken. We must understand, rather, that superhuman Spirit which inspires and gives revelation. Our text tells us that some shall prophesy and speak, and others shall receive the divine Spirit. It is meant that all shall do both.

Now, what does it all mean? That the time is coming when every inhabitant of Judah shall be a prophet, when the nation shall be a prophetic nation, testifying to God and his work; just as elsewhere they are called the priestly nation, that is, one serving God. But this is the highest and final point to which the church shall reach, and must point to the time when the Messiah shall come.

Let us go back again. First, the scourge of the locusts: second, the terrible drouth: third, prayer and fasting: fourth, the locusts shall be removed: fifth, rain shall be poured out in abundance: and sixth, connected with this, a higher promise of the outpouring of God's Spirit. May we possibly find a second promise, related to the promise of the locusts as this of the Spirit was to the outpouring of the water? Let us get a comparison: outpouring of water, outpouring of the Spirit; the destruction of the locusts; now what would be the thing to correspond? It must be the destruction of—Let us wait and see. What would be most advantageous for Israel, in her peculiar circumstances. The destruction of the nations who have been hostile to Israel? The prophet says: "God has delivered you. The locusts shall die and be removed from the land; but, Israel, after all, you have had more severe enemies than locusts. What about these Edomites, Phoenicians, Philistines, who

have been tormenting you from the day you entered Canaan? What about the Egyptians, who have only recently pillaged your city? He will deliver you from the locusts, He will also deliver you from all these other enemies." This dark and gloomy time is a type of a still darker period, a period in which (v. 30), "I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come." On that day (v. 32) there will be deliverance in Zion, but only to those who call upon God's name, those who accept the divine Spirit so freely poured forth. (c. iii., 1): "Behold, in that day the nations so hostile, all these shall be brought down into the valley of Jehoshaphat. I will gather all nations, and bring them down into this valley, and plead with them there for My people, and for My heritage, Israel, whom they have scattered among the nations, and parted My land. They have cast lots for My people, and given a boy for a harlot, and sold a girl for wine, that they might drink. Yes, and what are ye to Me, oh Tyre and Sidon, and all the regions of Philistia? Will ye render Me a recompense, and, if ye recompense Me, swiftly and speedily will I return your recompense upon your own head. Forasmuch as ye have taken My silver and My gold, and have carried into your temples My gold and pleasant things; the children also of Judah and the children of Jerusalem ye sold unto the sons of the Grecians, that ye might remove them far from the border; behold, I will stir them up out of the place whither ye have sold them and will return your recompense upon your head; and I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the men of Sheba, to

the nation afar off, for the Lord hath spoken it." Because they have done these things, I will destroy them; but then, in a wonderful passage, a classic passage (c. iii., 9-13) the prophet gives us a picture: Jehovah, Israel's king, issues a proclamation to the nations, calling them to the conflict. "O, ye nations, come and gather yourselves together: thither cause thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat: for there will I sit to judge all nations round about." Take in the scene: God seated on his throne, the enemies on the one side, Israel's armies on the other. Now we hear the decision of the Almighty: "Put ye in the sickle, for the harvest is ripe:" the judgment, to be sure, but a harvest, rather than a battle: reaping and treading. We see great multitudes of people before Jehovah's awful throne. All nature is in commotion: the Lord roars from Zion, the earth quakes, and the heavens even shake; what is the outcome? The enemies are destroyed, while Jerusalem (v. 17) is saved: God dwelling in her. Jerusalem not only saved, but holy and inviolable, for strangers shall no more pass through her. And in that day there shall be great abundance and prosperity; the mountains shall drop down sweet wine, and the hills shall flow with milk and all the brooks of Judah shall flow with waters, and out of the house of Jehovah shall come forth a fountain to water the waste places of the earth. Thus the prophet now concludes: "My friends, your enemies, Egypt, Edom, Phoenicia, and Philistia, for the violence they have done you, just like the locusts, shall be destroyed. But you, O, Judah, shall live forever: you shall be thoroughly purified, and God shall dwell in the midst of you."

What is the essential idea? There are three views

about the book of Joel. We will listen first to one of them. Joel, in extravagant language, predicts a national revival, and, immediately after, carried away with his prophecy, assures his credulous and deluded hearers that all their enemies shall be destroyed. Joel meant well but he and all who heard him were disappointed and deceived. This is one extreme. Here is another. Joel, the inspired prophet of Jehovah, knowing the mind of God, knowing the future, speaks, not of what surrounds the people whom he addresses, not of their condition: he does not think of their needs, but is thinking of the far distant future. This outpouring of the Spirit of which he speaks, was in fact nothing which they experienced in their lives, but it is that strange and miraculous experience of Pentecost. And, as to the judgment of the nations, that, in the prophet's mind, was the judgment day of all the world.

Will either of these views satisfy? The third is this: Joel, starting from the temporal blessings following repentance, a true historical situation, inspired from heaven, depicts the future, a future growing out of the divine will, with the perils of which he, God's prophet, is thoroughly acquainted; what is this future? Blessings in showers, the Spirit of God, for all who call upon God's name: punishment severe and terrible for Israel's enemies, God's enemies, and even for Israel herself, so far as she is not obedient to Jehovah. What was the fulfillment? Joel's predicted blessings for one class, punishment for another, have been fulfilled, not once or twice, but many times. It was fulfilled when God permitted Judah to return from captivity in Babylon and destroyed those nations who had so long tormented and distressed his chosen people. It was fulfilled on the day of Pentecost, and is fulfilled

in every revival of religious interest which divine grace has since that day sent. It is fulfilled on the other hand in the destruction of Jerusalem, and in every judgment which divine justice has sent, not only on the Jews, and on the church, but on the world. The prophecy is being fulfilled to-day: we live in the midst of its fulfillment. It will be finally fulfilled on that day when all men stand before the judgment throne.

What is the application? There were two main ideas in the book. Let us cast aside now the history, the poet's beautiful description, the orator's eloquent periods. Let us crack the shell to find the kernel. If you, my friends, and I, are in trouble; if affliction of any kind has come upon us, if the day is dark and gloomy, if danger besets us, there is but one thing for us to do, and that is, to turn in prayer to God for relief. If there is drouth, if we have dried up within, if the joy of Christian experience has become a thing of the past, if our hearts have become dead and lifeless things, if we are at the point of spiritual death, there is but one thing to do, to pray for an outpouring of that divine Spirit, which always refreshes and always is ready for the asking; and that, too, in great abundance. Finally, the whole world belongs to one of two classes: those who call upon God's name and acknowledge Him, and those who stand aloof and oppose the progress of the divine kingdom. Shall we remember that it is the teaching, not only of the Old Testament, but of the New as well, that there awaits one class the wrath of the just Judge, separation from a loving and beneficent Father; while, for the other there is stored up every blessing which the wise, omnipotent God can bestow.

CHAPTER XI.

THE EXISTENCE OF GOD

And the Necessity of a Revelation from Him—Address by Rev I. D. Driver—Nebular Theory—Origin of Matter, Motion, Thought—Necessity of Belief in Personal Creator—Man a Trinity—Differences in Sceptical Relief—Man only Needs a Revelation—Remarkable Instincts of Animals—A Sceptic's Conversion.

All theories of cosmogony admit the eternal existence of something. If we imagine all worlds and every form of life blotted out of existence, thus annihilating space, still vacuity would exist; but we cannot imagine the annihilation of vacuity—and with nothing in existence but vacuity, divested of all forms of life and matter, we cannot imagine the rise of the present order of things. "Out of nothing, nothing comes," is the self-imposed faith of all reasoning beings.

All theories accounting for the existence of matter in its present condition and forms begin with something. The "Nebular" theory begins with "fire mist," at which time all the matter now composing the present-solar system was so light and attenuated as to fill all the present space to its utmost boundary. By cooling and contracting a ring was formed and detached from the parent body which marks the present orbit of Neptune, now about one billion and a half miles from the sun. By aggregation and consolidation, the "ring" was formed into a world and is now moving in the same orbit the ring moved at the time of detachment. Meanwhile the residual mass kept cooling and contracting until a vast space existed between the present mass and its first offspring, when, by the same process, another ring was formed and in due time another child was born into the family of

worlds. These children, following the example of their great parent, by the same process and under the same laws, gave birth to a satellite, a grandchild of the great parent mass. Still the great parent mass kept cooling, contracting and throwing off worlds, and these worlds, by the same process, throwing off satellites until the world we inhabit was thrown off from the sun and our moon from our world, when the solar system was completed.

This, to say the least, is a beautiful theory, but fails to account for the fundamental idea, and as Tyndall says, "leaves the great mysteries of nature unexplored." Where did motion come from? What inaugurated rotary motion? How account for some planets moving in an opposite direction from others? If motion was communicated from the parent mass, all must move in the same direction. Can we conceive of a body communicating a motion diametrically the opposite of its own?

For all theories we must have a "beginning," and can we have a "beginning" without a beginner? Let us see.

Where did "fire mist" come from? What caused it to begin "cooling and contracting?" We dare not say the "cooling and contracting" were eternal, for if so, it must have been "heating and expanding" eternally, and this would not only carry it beyond the limits of the solar system, but through the universe itself, annihilating every system but its own and destroying the very idea of different systems. Does not the transmutation of species involve the same idea?

But leaving these speculative thoughts, let us return to the eternal existence of something, by whatever name it may be called, whether "Cell," "Protoplasm," "Fire Mist," "Force," or, as Herbert Spencer says, "the un-

known and unknowable." Let us ask ourselves (by whatever name we may call it)—Did it possess intelligence? With absolute certainty it did or did not. Which shall we say? If we say it did, we make it a supreme intelligence—for as there could be nothing superior or anterior to it, we certainly make it supreme. Then if we add intelligence, it unquestionably becomes a supreme intelligence. If we say it did not possess intelligence, we must either deny our own intelligence, or admit that it has communicated what it does not possess, which "evolution" itself can not do; for "evolution" can never evolve that which the source did not possess. The theory that grinds out of a mill something that never was in the mill, annihilates the mill and destroys itself.

But let us try our minds from another standpoint and ask ourselves three questions. Where did matter come from? With absolute certainty it was created or it is eternal. If we say it was created, we admit a personal creator and there is an end of the controversy. But if, with ancient Greeks and modern materialists, we say it was eternal, then let us ask the second question—Where did motion come from? Like matter it was created or it is eternal. If motion was created, there is a personal creator. But if we say motion is eternal, let us ask ourselves the third question—Where did thought come from? It, like the two former, was created or it is eternal—which shall we say? It matters not, for either gives the same answer. For, if thought was created, there is a personal creator, or if thought is eternal, there is an eternal, thinking being, and either one is God. The only way to get rid of the idea of a supreme intelligence is to deny our own intelligence. The moment that we admit that we ourselves possess intelligence, we are

compelled to admit that it was in the cause from which our own was derived.

We have already seen, if thought is eternal then there must be an eternal, thinking being, and beyond this we are unable to think—for thought reaches its utmost limits in the self-evident propositions, that whatever else God could make he could not make himself, for this would make him act before he existed; and whatever else thought may think, it can never think itself out of existence. Neither can we find the beginning of life. Ask the Bible for its origin in man, and we are told, "He breathed into his nostrils the breath of life." Ask nature and science and one word tells the history of life in the animal and vegetable world—"transmitted."

As "life" is eternal so is "force," and the aggregate amount of force can never be increased or diminished. Let the Appenines, the Andes and the Alps be wrapt in one general conflagration and send their lurid volumes of fire and smoke to heaven, and the Rocky Mountains of the once far west participate in the general burning, and the aggregate amount of heat will not be increased. "There is no power but of God, the powers that be are ordained of God."—Rom. xiii., 1.

B. F. Underwood, of the Boston "Investigator," in a pamphlet he published, asked, "Who made the Christians' God?" Now suppose I could answer him and tell. If he had the logical powers of a bright fifteen-year-old boy, he would retort by saying: "If your God was 'made,' he was a creature," and as he who made him was superior and anterior to him your God was only a creature, and he who made him was God, and his question repeated would be overturned by the same answer *ad infinitum*. What a contrast between his logic and that of the Hebrew prophet: "Before me there was no

God formed, neither shall there be after me.”—Isa. xliii., 10.

This supreme intelligence must be a trinity in unity. The evidence of this is found in the fact that man is a trinity in unity, and no theory can describe his powers, relate his history or unfold his development without admitting it.

As a matter of fact, he contains all the grades of life known in the universe, and comes into existence in the very order laid down by Moses:

First—Vegetable life, called by Moses the “herb” or “tree whose seed was in itself.”

Second—Animal life, called by Moses the “moving creature.”

Third—Rational life, “In the image of God and after his likeness.”

Tyndall, Huxley, Darwin, and all naturalists, speaking of his body, call it “man,” and the terms they employ are incapable of misconstruction—a “high man,” a “low man,” a “heavy man,” a “light man”—using these terms they have no more reference to his mental powers than they have to a steam engine. Describing his mental powers, they say he is an “educated man,” an “illiterate man,” a “wise man,” a “foolish man.” They have no more reference to his body than to the dwelling-house in which he lives.

Speaking of his moral powers they call him a “good man,” a “bad man,” a “pure man,” a “vicious man.” They now have no reference to his mental or physical powers, as he may be the wisest man in the world and yet the worst man.

Now, if I possess these three grades of life which constitute me a trinity in unity, I am unable to evade the conclusion that the source whence my existence was de-

rived must also possess them, or that it has given me something which it itself does not possess, and this, to me, is unthinkable.

The same result is reached, and the same conclusions forced upon me, when I contemplate the duration of that unknown and unknowable, that never had a beginning and will never have an end. It is measured by the past, present and future. The "past" is of infinite duration; so is the "future" and the "present." A procession from the past is co-extensive with the past, hence we see the past is infinite. Time, or the "present," proceeding from it, is just as long as the past and the future is infinite; or the past is eternal, the present has been eternally coming, and the future eternal duration. Here are three infinities in one infinity; three eternals in one eternal—either one is as long as all three, and all three are no longer than either one. Like an eternal approximation, yet never attaining a given point, the conclusion is forced upon our minds, though in neither case are we able to comprehend it.

This eternal existence revealed to Moses, "Eheyeh asher eheyeh," rendered in our English version "I am that I am;" translated by the Septuagint, "Ego emi ho on,"—"I am he who exists;" by the Vulgate, "Ego Sum Qui Sum,"—"I am who I am." The Arabic paraphrases them—"The eternal who passeth not away."—Clarke. These words recorded by Moses, so wonderfully expressive of a self-existent eternal being, were caught up by the Greek travelers and writers who had access to the writings of Moses, and may be found in the works of their leading philosophers. Clement, of Alexandria, president of that great school, quotes multitudes of Greek authors, whose works perished in that greatest library the world has ever known, all admit-

ting the antiquity of Moses, and confessing they got their knowledge of God from him. Numinius, as quoted by Clement, says, "For what is Plato but Moses speaking in Attic Greek." Justin Martyr, a converted philosopher, who wrote the first Christian apology to the Emperor of Rome shortly after the destruction of Jerusalem, quotes a vast number of Greek authors to show that all the knowledge the Greeks had of God they got from Moses. They were never contradicted, and their quotations from authors, still extant, show how correct and careful they were. Aristotle says the Greek word "aion" is compounded of "aei" always, and "on," being, "because God always is." *De Cælo*, lib. 1, chap. 9; and the language, thought and construction of his sentence shows that it was taken from Moses.

Let me, as a specimen, quote a single passage from Justin Martyr in his "Hortatory address to the Greeks," chap. 25. Speaking of Plato, he says: "For being charmed with the saying of Moses, 'I am the really existing,' and accepting with a great deal of thought the participial expression, he understood that God desired to signify to Moses his eternity, and therefore said, 'I am the really existing,' for the word existing expresses not one time only, but the three: the past, the present, and the future. For when Plato says, 'and which never is,' he uses the verb 'is' of time indefinite. For the word 'never' is not spoken as some suppose, of the past, but of future time. And this has been accurately understood by profane writers. And, therefore, when Plato wished, as it were, to interpret to the uninitiated what had been mystically expressed by the participle concerning the eternity of God, he employed the following language: 'God,

indeed, as the old tradition runs, includes the beginning, and end, and middle of all things.' In this sentence he plainly and obviously names the law of Moses the 'old tradition,' fearing, through dread of the hemlock cup, to mention the name of Moses, for he understood the teachings of the man were hateful to the Greeks.

* * * And Diodorus says that Moses was the first of all lawgivers, the letters which belong to the Greeks, and which they employed in the writings of their histories, having not yet been discovered." This, and multitudes of similar passages, written in the first struggles of Christianity with paganism, show how deeply God's revelation to Moses entered into the controversy, and the deep and lasting effect that wonderful passage has had on the minds of thinking men from the time it was uttered to Moses to the present day. And, after it has been carefully studied for three thousand three hundred years, our own minds stagger in confusion as we struggle to grasp the mighty thoughts conveyed in the utterance "I am that I am;" and the compass is no truer to the pole than all succeeding revelation is to this form of speech. When speaking of the existence of God, nine hundred years after this, the prophet says (Psa. xc.-2), "from everlasting to everlasting thou *art* God." Not thou *wast*, for that would confine his existence to the past; nor thou shalt be, for that would include only the future; but thou *art*, which, as Justin Martyr says, is of time indefinite, and includes the past, present and future. Then, six hundred and fifty years after this, when he was incarnated and the Jews asked him, "Thou art not yet fifty years old and hast thou seen Abraham?" the very word uttered from the bush one thousand five hundred years before is repeated, "Verily I say unto thee, before

Abraham was I am." John viii., 58. And Paul, describing his attributes (Col i., 17) says: "He is before all things." And in Rev. i., 8, "Who is and who was and who is to come, the Almighty."

Can any one believe that, without supernatural aid, a succession of writers for one thousand six hundred years expressed such a thought in language that describes an existence that includes past, present and future ; or, as another one expressed it, the "High and Lofty One that inhabiteth eternity?" Isa. lvii., 15. As soon could I believe that a ship, without a pilot, made its way from the ocean one thousand five hundred miles up the Mississippi river.

Paine, in his "Age of Reason," says—"I believe in one God and no more." No Christian, Jew, or Mohammedan ever believed anything else. Neither did Mr. Paine believe that because man is possessed of a mental, moral and physical nature he is therefore three men, but that it takes the three to make one man.

Having briefly examined some of the evidences of the existence and nature of God, the next thought that naturally suggests itself is this : a natural necessity for a revelation from Him. An affirmative answer settles the question, for no natural necessity ever existed, nor can exist, where there is nothing to meet it. There is no necessity for prolonging the life of a beast, a bird or a fish, or extending their existence beyond the present, as every object of their being is answered and all progress impossible. Nothing useful could be effected by giving them a future state of existence, when all their aspirations, attributes and powers have reached their full development in this. The first beaver that built a dam made as good a one as a beaver can ever build. No bird will ever build a better nest than

the first one made. Every creature, animal and vegetable, must have opportunity and time to develop its growth, or mature its powers, and every creature but man does that in this world.

Man alone is out of proportions. Let him live in this world until he has learned its geology, chemistry, and the material composing its solid contents, and he is still thirsting for knowledge. His labor and research have only increased his powers and prepared him for greater achievements. With instruments of his own devising he discovers worlds scattered through infinite space, while his aspirations and capabilities are as limitless as the space into which he looks, or eternal duration which he contemplates. But, without a revelation as a moral being, all his capabilities and powers are worthless, as he possesses no faculty by which he is able to determine what is right or wrong, as we shall see in our second lecture.

Give to man a "rule of action" and no limit can be set to his progress; but a perfect "rule" he never can make. Give him a "seed" and he can develop and multiply it forever, but he never can make a "seed." Man's nature demands a law, and under a "perfect law" his deathless energies will expand forever. Deny him this law, and he is the most helpless creature that God has made. Every other creature is a law unto itself, and needs nothing higher. Without a line, square, rule, or plumb, each can construct its own habitation. Without a compass, quadrant, or chronometer, each can traverse the seas or migrate from clime to clime. The sight of sea-fowls quieted the mutinous spirit of Columbus' sailors. Says a historian—"some appeared to be weary and settled on the masts of his ships; here they remained all night, but in the morning they de-

parted and flew to the west, when the most lively joy filled the hearts of the seamen." The birds followed their own instincts; Columbus followed his compass, and without it he never would have again seen his native country.

Take from the navigator of to-day his nautical instruments and the stupid booby that settles on the mast of his ship to refresh its weary frame can make its way to land and leave him to perish at the mercy of the winds and waves. The sea-gull that follows his craft, to pick up the crumbs of bread that fall from his table, always keeps its reckoning in itself—but man can never depend on himself alone for guidance. A law or an instrument is his guide, and his faith in following them determines his course. How forcibly these ideas are impressed by all the teachings of Holy Scripture. For example—"Yea, the stork in the heavens knoweth her appointed times, the turtle, the crane and the swallow observe the time of their coming, but my people know not the judgment of their God."

The bee, without compass, square or line, can so shape his cell that the mathematician demonstrates it loses the least space.—Brought overland, a distance of two thousand miles, over mountains and deserts, shut out from all communication with the world around, when, at intervals, the emigrant stopped to rest his teams and wash his clothes, confident of the capabilities of the little creature, he opened their habitation and let them go. Yet, in this strange country to which they were brought in darkness, they were perfectly at home; and among the hundreds of strange substances, eight or ten thousand of them made several selections in a day, yet, not in a single instance, is one deceived; and in perfect confidence we eat the fruits of their labor,

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involving millions of selections, with a definite understanding that if one made a mistake our life would pay the penalty. Yet we eat without exciting a fear. We can trust the instinct of the bee, but we can not trust the God who gave it the instinct ; or, perhaps, deny the relation between cause and effect by doubting his existence. But we have not yet stated the full measure of the little creature's capabilities. Thousands of miles from whence it was born, and all the way brought in darkness, it leaves its home in search of wealth, which it never fails to distinguish from every poisonous thing, and when it has procured its precious burden, rises in a circle and when it takes its course, you take its bearing by your compass and follow it and you will strike its habitation ; and yet, our naturalists tell us a bee can see but a few feet.

All animals are supplied by nature with means of escape and modes of protection. To one is given a tooth, to another, a sting, others are clothed with quills, fleetness, color, etc. ; but no creature is put in a helpless condition—and just as exposure increases and dangers increase, modes of protection are added and ways of escape are multiplied.

Take, for instance, the deer. To all carnivorous animals, able to destroy him, he is a special object of desire, while man, with his wonderful instruments of destruction, destroys him for food and sport ; yet, see how nature protects him. What fleetness and capability for endurance. How keen his sight. How sharp his hearing. How acute his smell. And, in addition to all these, nature comes around four times a year and paints him a new color, so that he is always kept the color of the objects among which he moves.

Now, while all " natural necessities " are met in all

the realms of nature (and without it no creature could subsist), is man, the highest necessity in the universe whose nature demands a "rule of action," overlooked? Is there nothing to meet the demands of his nature? The very assumption is unaccountably strange; especially when we consider that the assumption is contradicted by every fact in nature.

For many years I have believed that all rejection of the Bible, as a revelation from God, was either the result of misinterpretation or a diseased moral nature.

I was led to this conclusion in the early part of my ministry by an incident which occurred, which is still talked of by those who were then and are still sceptical. A naturalist and a man of culture, who was traveling on this coast, was taken sick in the city where I was stationed and went to the hospital for treatment. After some time it became evident that he must die. One evening, after dark, the physician in charge of the hospital came to my house and said, "Mr Driver, I wait you to come and see that sick stranger; he is going to die. I am not a professor of religion, but it makes me feel bad to hear him talk—he does not believe in the Bible or Christianity."

I had heard of the man's ability and felt reluctant to go, but a sense of duty impelled me and I went with the doctor. Seldom have I met a finer-looking man, or felt a kinder grasp of the hand, than he gave me. Seating myself beside his bed, I said:

"Sir, you seem quite ill."

Without hesitancy or apparent concern, he said:

"Yes; I am going to die."

I asked, "Have you the consolations of religion to comfort you?"

He replied: "I do not believe in the Bible, nor the religion it teaches. Nature is the altar at which I have worshipped; she has been my guide; her teachings I obey."

I began to offer him evidences. He stopped me by saying:

"You are a well man; if I were well I could answer all your arguments."

This, of course, disarmed me, and I saw if I could not move his moral nature I had better say no more. I said:

"You speak of nature as a guide."

He said, "Yes; she is infallible."

Looking deep into his beautiful blue eyes, I said to him, "I, too, profess to have been educated in the same school; is it not strange that, receiving our instruction from the same teacher, we should arrive at opposite conclusions? Certainly one or the other of us has misinterpreted, or the teacher has deceived us."

He said, "It is not in the teacher."

I replied, "The mistake, then, is in me or you. Now, is it worth while to compare opinions? If I have misinterpreted, I know it has been honestly done, and I have a sincere desire to correct it."

He said, "That is right; I feel so, too."

He looked very earnestly at me, and I asked, "In all your researches have you ever found a creature whose nature was opposed to its appetite?"

After some hesitation, he said, "No; such a creature can not exist. With a carnivorous stomach and a herbivorous appetite, it could only live until it starved to death, and propagation would be impossible."

"Are there any exceptions to this law?"

He said, "No; none in the animal or vegetable world."

I said, "You think you are going to die?"

"Yes."

"And that death will terminate your existence?"

"Yes"

"Now, answer me—have you not an appetite for something you have not got?"

"Yes; I want to live."

"How long do you want to live?"

Looking confused, he said, "I can't tell you."

I said, "You must look to the utmost limits of desire and tell me where it is."

With animation he said, "I can't."

"May I assist you?"

"Yes."

"Suppose you could now be assured that you shall live until a creature should come from a remote part of the universe and carry a grain of sand and deposit it, and in a thousand years return and continue to do so at these intervals until the last grain of sand and drop of water composing the solid contents of the globe should be removed, and then this wall now before you should be met in ceasing to act, think and be forever, would that meet the demands of your appetite?"

He said, "No."

"Do you know of anything that would?"

In great bewilderment he said, "No."

"And yet you say that everything in nature teaches there must be. Now, I am not going to say that my Bible is true or its religion is true, but would this meet the demands of your appetite?"—and I quoted Christ's words, John vi., 51: "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever"—and his eyes flashed like fire, and he said, "Yes, it would—I have misinterpreted nature;"

and he asked me to read the Bible and pray with him. I stayed with him till late at night and wonderful was the change. I never saw him again alive.

This was nearly twenty-nine years ago, and hundreds of times have I thought of the stranger, and, as I write, I distinctly remember his face and anxious look. And but a few years ago I was riding with a sceptical gentleman of high intelligence, who lived in the city at the time of the occurrence; he spoke of the incident about which the doctor had told him, and said it had always been a subject of great perplexity.

How strange, when we look at man, the only race of intelligence inhabiting our globe, and the only creature whose nature opposes its appetite; I say, how strange, when we see him so bewildered as to crush out of his own nature and do all he can to destroy in others a desire for the very thing for which he would give the material wealth of the universe if that wealth were all his own! Can a natural necessity exist that is unprovided for? We have seen it can not. "Ask now the beasts and they shall teach thee; and the fowls of the air and they shall tell thee; and the fishes of the sea shall declare unto thee."—Job xii., 7, 8. Man, the highest of all natural necessities, can not be an exception—and in our next lecture we shall see that in the Bible that necessity is met.

CHAPTER XII.

FOUR GREAT RELIGIOUS CERTITUDES.

Address by Bishop C. D. Foss—Not Lunar Politics—A personal God the Need of Philosophy and Humanity—The Bible His Revelation—Christ Reconciling the World to Himself—Salvation by Christ—His Resurrection Power in Us—Immortality—Bishop Matthew Simpson—Visions of Departing Souls.

I propose to speak this morning of four great religious certitudes. Is the moon inhabited by people like ourselves? The moon has certain well understood relations to this world, but who ever thought it worth his while to inquire into its politics? Yet one of the great masters of the skeptical thought of our time, Prof. Huxley, styles all the sober speculations of Christian philosophy as akin to lunar politics. Has it, then, come to this, in almost the last decade of this nineteenth century of grace, when the Christian religion dominates the brain, wealth, science and philosophy of the world, when all the foremost nations (including, recently, Japan) date their letters from the birth in the manger at Bethlehem, when courts are sanctified by an oath taken in the name of Christ, are we to be told by the speculation of the time that the majestic forces which constitute this movement are akin to the politics of the moon?

From such blighting agnosticism, let us turn to delight our souls with four mountain peaks, central and eternal, of religious certainty. First, I point you beyond the clouds of man's sin and the mists of man's unbelief to the sunlit and eternal truth of a personal God. My object this morning is not so much attempted demonstration as exhibition or proclamation of the truth.

The truth of a personal God is the great and funda-

mental need of philosophy and of human life, the one profoundest want of man's brain and of his heart. The great masters of skeptical thought of this time, after the profoundest investigations into the science of the known and the probable, come back with the awe-struck air of men who have heard footsteps which they cannot trace, and the rustle of royal robes whose wearer is unknown to them. Thus they go a step farther than Athens, which worshiped the "unknown God," while they recognize merely the "Unknown." I am reminded of some doubters by the royal psalmist: "The fool hath said in his heart, there is no God;" as though only a fool could say it, and he only in his heart. Lord Bacon, great in logic, and not mean in philosophy, said: "I would rather believe all the fables of the Talmud and the Koran, than that this universal frame is without a mind." The great want of philosophy is God; and, if of philosophy, how much more of the great, aching brain and heart of the world, which in every age has cried out, "As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God." The one endeavor of the Bible is to satisfy this need by making God known as man. I turn back to the beginning, and read: "In the beginning, God." Philosophy has found no starting place, and never will, but there. Everywhere through the book, this is God's perfect supply of the profoundest need of the human heart and the human brain, as manifested in the human life. Moses is sent to deliver Israel. God tells him, "Go and say, I AM hath sent me unto you." The one need of Israel was the revelation of the eternally existent and all-seeing God. Elijah leads the prophets of Baal into the grove, and 850 of them cry to their false gods from morning till evening. Then he puts on an altar a bullock and nine barrels

of water, and cries to God, "Let it be known this day that Thou art God." It was all of Israel's want, and all of God's revelation. Listen to David, as he strings his harp, "O Lord, Thou hast been our dwelling-place in all generations." So, through all the book, from beginning to end, the one need of man is God, and the one revelation of the Scriptures is God.

Beyond this mountain peak, I see another, at first sight a little lower, but on looking farther, of the same height; Christ reconciling the world to Himself. No fact is isolated! it is entangled in the meshes of circumstances, and cannot be taken out without dislocating the idea of the whole. For example, an acorn implies the oak, with its trunk, branches and leaves. The oak implies the earth in which it stands, the gravitation that holds it in its place, the rain and wind and snow, and these imply the solar system. Two or three years ago, the tallest shaft in the world was dedicated at the capitol of this country. Why was it erected, and what does it mean? The greatest living Englishman intimates what it means, when he says: "If I ever were shown a number of pedestals erected for the statues of the men most celebrated in all time for nobility and purity, and should have pointed out among them one higher than all the rest, and be called to indicate the one to occupy that, I would have said at any time within 45 years, and I now say, George Washington." How do you prove that George Washington ever existed? That monument proves it; that city proves it; this day (Fourth of July) proves it; the existence of this nation proves it.

Archbishop Whately, in his comments on Bacon's essays, has a most suggestive line of thought, which he elaborates more fully in a tract called "Historical Doubts Concerning Napoleon Bonaparte." It were easier

to blot out Napoleon than Jesus Christ, and Waterloo than Calvary. Did George Washington live, and do the 22nd of February and the Fourth of July prove it? How about that other anniversary, as dear to England as America, and destined to be the greatest day in all the earth, observed by gifts from parents to children, to commemorate God's gift to man? Why is that observed at all? Because of Christ? Who is He? Suppose that He were just now to come—as come He will, we know not when—and take his stand right there, and, making Himself evident to us, should say: “Whom do men say that I, the Son of Man, am?” If I might be your spokesman, I would have to say, “Blessed Master, some say that Thou art a myth,” unless my tongue should cleave to the roof of my mouth, so that I could not utter a word; “Some say that Thou art a fancy portrait, and that a picture has turned the world on its hinges.” And then, should He go on to say, “Whom say ye that I am?” oh, now, if I might be your happy spokesman, on my bended knee and with streaming tears, I would cry, “Thou art the Christ, the Son of the living God.” For He has outlived Himself, outlived death and the grave.

There is one grave whose ashes have never grown cold; nay, that never had any ashes in it. There is one grave that is the Mecca of Christendom. Why? Let me tell you by an historical instance. In the midst of the pride and power of Julian the Apostate, who was a sagacious statesman and a mighty general, one of his warriors said to a Christian: “What is the Galilean carpenter doing now?” This Christian had the wit to answer, “The Galilean carpenter is building a coffin.” It was only a few months before that coffin was done, and in it was laid Julian the Apostate and with him the last attempt to set

up polytheism. It is just about a hundred years since Voltaire, in the pride of his power, said: "By the end of the eighteenth century, Christianity will be a thing of the past." The Galilean was even then building another coffin, and in it was soon lying the form of Voltaire, and beside him the old French monarchy; and the century ended, and Christianity did indeed become a thing of the past more than ever, and demonstrated that its career was in the future. The very room in which Voltaire made these predictions has long since been a depository of the British and Foreign Bible Society. Men in their middle age remember when Napoleon the Little rose in the pride of his heart, and boasted that his soldiers should ride through the streets of Berlin, and the pope approved his plan. He started, and in six weeks the Galilean carpenter had built another coffin, and in it was laid the contemptible form of Napoleon the Little, and beside him the temporal power of the pope, never to rise again. This Galilean carpenter has quite a way of building coffins for his enemies, and weaving wreaths of amaranth for his friends. Who is he? "Thou art the Christ, the Son of the living God, Thyself very man and very God."

Close beside this mountain of eternal certainty, I see another from which the prospect is very glorious: salvation. In the epistle to the Philippians, the third chapter and the eighth and following verses, we read: "I count all things but loss for the excellency of the knowledge of Jesus Christ, my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." And then he describes Christ: "That I may know Him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." The picture looks like the beginning

of a climax, and then another terrible anti-climax. Oh, to know Him, how blessed, and the power of his resurrection, which does not mean the resurrection from the grave, but his resurrection power in us. The same power which raises Him from the grave is the power which raises every penitent sinner from the grave. Would Paul care anything about salvation by rose-water? "I must be a new creature; old things must pass away, and all things must become new." When you look into his life, and see what he had to do, you see why for him no salvation was of any account except a deep, strong, powerful salvation. He called himself the chief of sinners, he was the greatest of sufferers, he was the most heroic of workers. What use would there have been in Paul's case for any salvation that had not a place in it for perils innumerable, on the sea, and, worst of all, among false brethren? Yet you cannot imagine him as a defeated and unhappy man. Summing up the whole case, he says, "In all these things we are more than conquerors through Him that loved us." More than that, he absolutely shows you that the hardest things were the softest, that the worst things were the best. I am glad that the commentators have not been able to find out what that thorn in the flesh was; for everyone with a trouble may now take courage from his words. He prayed to God three times—that means three hundred times, I am sure; no man who prays at all would stop at three times—no such prayer is ever unanswered. God transformed it into a blessing. And now, the best thing about the Apostle was that thorn. "When I am weak, then am I strong." But that was a single incident. What was the outcome of all? Ask him, as he sits there in that dungeon, in the Mamertine Prison, a deep place, with only a ray of light. He stood and lay about there

for three years, most of the time with a chain on his hand and a soldier watching by his side. I notice that his face glows with rapture, and, as he writes, his pen almost catches fire in the speed of its flight. Blessed apostle, what of the outcome? "That is just what I am writing: 'I have fought the good fight, I have finished my course, my departure is at hand; henceforth a crown.'" Is that all you see? A crown? For I see a man waiting with a sword just outside the city gate, to take off your head. Do you hear anything in particular, Paul? For I hear the crunching of bones and groans in that den of beasts. "Since you speak of it, I do hear the welcome of innumerable harpers, harping to welcome me home." That was the salvation which Paul had, and in the joy and light of which he steadily lived, and which in God's name I commend to you.

One more mountain peak: immortality. I take it that is what the apostle refers to when he says: "If by any means I might attain unto the resurrection of the dead." I believe in the resurrection of the body, and yet in this passage, I think he refers, not to that, but to that consummation of grace, the resurrection of the dead, when soul and body shall his glorious image wear. Let me fasten your eyes on this mountain peak of immortality by these two thoughts: first, the instinct of immortality that is in us; secondly, the sense of eternal things which God sometimes grants to the departing soul. Life and immortality are brought to light, and, now that the gospel has come and its radiance fills the earth, there is no man anywhere except the lowest and basest savage who has not the instinct of immortality in him.

Here is a man brought up in the mountains, who sees a ship first on the stocks just ready to be launched. Walk-

ing around it and looking at it, he says: "What a queer house, with its roof at the bottom and its floor on top, but what a large and strong house." Then, climbing the ladder beside it, and coming down into its cabin, and seeing places for beds and tables, he says: "And yet it is a house. But what are these coils of rope on the deck, and these masses of canvas and these tall posts, reaching up 150 feet? What a queer house. It was never built to stay here." Even as he says it, the master comes out and knocks away the props, and the great house leaps into the sea and prepares for the voyage. He says: "I told you so: this house was never built to stay here."

Look at a typical man, Bishop Matthew Simpson, of blessed memory. Seventy years ago, he was a little red-headed baby in his mother's arms, homely to all the world, but lovely in her eyes. He was nursed and tended till he became a tall, homely, gaunt, and lank young man, with a squeaky voice, but feeling in his heart that strange tremor of divine impulse which those who have felt it can never forget. He declared that he never could become a minister, for he knew that his friends said he had no voice and he never could commit anything verbally to memory. But the voice sounded louder and louder, till he felt that he must speak to his mother about it, though he knew that it would break her heart. When he told her, with downcast eyes, she said: "Oh, Matthew, I have been waiting to hear you say this every hour since you were born." And then he took the silver trumpet of the gospel, and put it to his lips, and blew it on three continents, perhaps to more living men than any American. In 1873, he was just able to hold up thin hands, and pronounce over the assembly of the church the apostolic benediction, and in seventeen days he was not, for

God took him. Where is he? Is he anywhere? Ye winds, have ye heard him pass? Ye stars, have ye seen his ascending flight? Oh, Matthew Simpson was never built to stay here. He was built to move out into the eternities, and so were you and I. This instinct is in us, divinely given.

A final word concerning the sense of eternal things which sometimes comes to the departing spirit. If there is in this audience a spiritualist who expects to get any word of aid or comfort from me, let me disabuse his mind. I believe that whole thing is nine-tenths deception and one-tenth devil. I do not put it in my creed, much less attempt to force it into anybody else's creed; but I think that now and then God gives to the departing spirit, before it leaves the flesh, such evident revelation as fills it with a certain knowledge of that into which it is just about to enter.

Let me give an authentic incident in the recent history of the Church of England. One of its prominent bishops labored, with a sister, in South Africa for years, a faithful missionary. Two sisters remained at home. The last one of the sisters lay dying in England of slow consumption. One day, she turned her face suddenly towards the wall and said: "Oh, there is Charlie and there is Liz," referring to the brother and sister gone before. Her eyes closed and she was not, for God took her. All the quasi-philosophies cannot prove that it was not a real revelation from her Father. Neither can I prove that it was. But is not it like Him? There are not many saints who cannot give illustrations of the same thing.

God, Christ, salvation, immortality. Brothers, do you believe them? Has God made them known to you? Ye ministers of the Scriptures, Christian artists and godly

laymen, in whatever walks in life; tell them unto men. Oh, there is a God, there is a Christ, there is a salvation, there is a glorious immortality. Come to Jesus to-day, and you shall mount this glorious peak of an assured present salvation, and presently your feet shall stand on the shining peak of a happy immortality.

CHAPTER XIII.

CONFORMITY TO THE IMAGE OF CHRIST.

Sermon by Bishop M. E. Baldwin—Tendency to Think More of Justification Than of Christ—God has Only One Design for Man, Christ's Image—God's Way Always Selection—Consciousness of Sin and Inability to Represent God the Difficulties Which Encumbered the Levitical Priesthood—Claim Your Full Privileges as Heirs of God—The Vine and the Branches—Christ the Head of Every Man—Man His Purchased Possession—We are to Show our Likeness to Christ in This World.

An artist once painted a picture of a young child, called it "Innocence," and people were struck with its great loveliness. Years rolled away and finally the artist was requested to paint a companion picture of vice. So he went to a jail and selected the most forbidding, repulsive looking man he could find, painted him, and put his picture up by the side of "Innocence." It afterwards transpired that this man, in whose face were portrayed the dark passions of the human heart, was the same being whose picture was painted as "Innocence," when a child, though there was nothing to show that it was the same person. When we walk amidst the people of this earth, we meet many persons of so malignant character that we ask, Where, in these people—might we not ask, Where, in us—is the blessed image of Christ? It is not what we profess, the symbol that we acknowledge, but the likeness, the glorious image of the dear Lord. Some one said with great power, that, because man had lost the image of God, God sent his Son to show what it was. There was God himself: it was in that image God had made man, but we had lost the likeness. Thus Christ said: "Have I been so long time with you, and yet hast

thou not known Me, Philip?" "He that hath seen Me, hath seen the Father. How sayest thou then, Shew us the Father?"

Our lesson this morning is concerning the reproduction of that image in our life. We are created unto holiness. The tendency of Christians is to think more of justification, and peace of mind, than that God has called us to the likeness of Jesus Christ. You meet many who are comparatively satisfied: you say to them, "Is your spiritual life what it might be? Are you like St. John, or Peter, or Paul?" "No. But then," they say, "we were not called to that. It may be given to some men to grow mightily in grace, but it is not to us. We know that our names are written in the book of life, that we are justified from all things by the righteousness of Jesus Christ. We cannot say much more." Let us note the following facts.

When we come into the kingdom of grace, the first thing we ought to know is what God wishes us to be. When you start on a journey it is a self-evident proposition that you ought to know where you are going. When you come into the kingdom of grace, you are not your own, you are bought with a price, and the question is not, what you think, or what others think, but to know what God thinks and to know what God wants you to be and to do. Suppose we go into a sculptor's studio, and see a great variety of stones. We say, "What are you going to do with that stone?" "I am going to make a dancing figure out of this." "I am going to make something else out of that, and, last of all," he says, "Here is a beautiful piece of Parian marble. Out of this I am going to make the most perfect figure that I ever made. It is the most costly material, pure Parian marble, and I shall exhaust all my pow-

ers to reproduce the figure of some national hero. When complete, this figure is to stand in the halls of the senate for the admiration of nations: it is to be my masterpiece." When I come into the Lord's studio, I find He has only one design, that we should be made in the likeness of Jesus Christ. In Romans viii. you see that this is God's ultimate desire: "Whom He did foreknow, them He also did predestinate, to be conformed to the image of his Son." If you should go to the kingdom of glory to-day, and open the great book of God, you would find your own name there, and after that name, would be written these words: "To be conformed to the image of my dear Son." Not the image of Paul, however grand, not that of any sanctified men that we may meet in our pilgrimage here; but that of the dear Lord, that Holy One. You may say that the materials of your heart are vicious—and they are not single in that—but be assured that, if Thorwaldsen could not make a masterpiece of art out of loose sandstone, God can make a being that will shine like a star before his throne, out of the poor, weary, burdened sinners that his grace calls to the hallowed feet of Jesus Christ. The materials form no obstruction to that heavenly architect. "I am the potter," God says, "ye are the clay." And, dear young men, look up, be of good cheer. This is your privilege, that God is going to make out of you something like Christ. His ultimate object is that you shall be conformed to the image of his Son.

Remember, God's way of working is not like ours. When we come to the Lord, we are to be subject to his ways, and God's way has always been selection. He took Abraham and brought him into his own way. When He had brought Israel out of Egypt and revealed

himself, having first chosen the firstborn of Israel, He afterwards took the Levites as his peculiar treasure. Of these Levites God took only the house of Aaron to be priests. Those two houses of Eleazar and Ithamar had the priesthood wholly in themselves. No other families had the right of access to the temple, and the high priests only had the right of entering the Holy of holies : the priesthood were confined to the veil.

Two difficulties always encumbered the national priesthood. First, while they were to act as mediators between God and men, they were encumbered with sin. There were legal ablutions, and we know there were priestly sacrifices, the burnt offering, the peace offering, the sin offering and the trespass offering, but these were for the purifying of the flesh. There was a constant recognition of that awful thing, sin. These legal ablutions required incessant repetition, from the consciousness of being burdened with sin.

The second difficulty was this: when Aaron stood in the immediate presence of the Shechinah of God's glory, he was only man, and sinful man at that, and therefore only represented man. A mediator should represent both parties, God and man. So, when Aaron came back to his own fellow-creatures, he needed to represent God, but only represented man. They saw him as he was, only poor humanity, though exalted.

There were two great desiderata; first, a being with out sin: and secondly, a being that when he stood before God would represent man, and when he stood before man would represent God. That was what they waited for and what the Melchisedec priesthood was to bring in. Christ the high priest did represent what man needed and what God needed, and when, therefore, Jesus Christ stood before God, it was as sin-

less man, the One that loved both man and God. There He stood, the one faultless, holy One, representing, not our fallen humanity, but perfect humanity. When He stood among men, He said: "He that seeth me seeth the Father." St. Peter tells us (I Peter ii., 5) that we are a spiritual priesthood, to offer up spiritual sacrifices, and this is the priesthood of the family of heaven. All God's people are priests, but in the likeness of Jesus Christ.

How? First, the true priests are God's redeemed ones, the sinless ones, whose sins the precious blood of Christ has taken away. And secondly, there are those that are made partakers of the Divine nature, not merely those whose sins are forgiven, but those in whom God dwells. There is the humanity and the divinity. This divinity constitutes likeness to Jesus Christ. He was both God and man, and God's children are made partakers of the Divine nature.

This shows us there cannot be justification by faith and an unholy life. There cannot be rejoicing in infinite atonement which the Lord Jesus has made, and the idleness of walk which we so often find among professed believers. I would therefore draw your attention to the design of God in this matter. In Eph. i., 4, we read this glorious truth, that God has chosen us in Christ before the foundation of the world, that we should be holy and without blame before Him in love.

Claim your full privileges. In temporal things men are beginning to do this. Suppose the son and heir of some wealthy deceased man were told by certain trustees that he was left with only \$300 or \$400 a year, and that the rest was left in their hands in trust; he would go along on that \$300 or \$400 only so long as he was obliged to. Some one tells him that the whole

fortune is left to him, and he goes to some lawyer's office and asks to see his father's will. As he reads the will, the whole truth comes out and he says, "I have been living on \$500 a year when I have a hundred thousand. I am going to come into possession of what I have, and live proportionately to my wealth." Thousands of us are yet living on \$200 or \$300 that might live on the exceeding riches of God's glory. In starting upon your spiritual life, put it down as the great axiom: This is what God has given me, and this is what I am going to claim, that I shall be like Christ Jesus.

How are we to be like Christ? First, we are made like Christ, as branches of the living vine. Our Lord's great lesson in John xv. is about the vine and its branches. Notice that He says: "I am the vine, ye are the branches." If you look at the branches of a vine, you observe that the bark is the same, the leaves are the same, and the fruit is the same. There is the closest resemblance between the branches and the vine. Some Christians reduce your spiritual temperature to zero. They have comparatively little or no spirituality, and, worse, they are worldly. Christians with irritable tempers—when you go into a man's office, and he says a great many sharp and disagreeable words, and as you go down stairs, some one says, "That is a prominent Christian up there;" it may be, but it is not apparent. If I brought you a slip of a log, and said I had found it growing on a vine, you would have said: "I think there is a mistake, this is oak, and the leaves are ragged like those of an oak. We are not accustomed to see that kind of branch on a vine." I can believe that that oak grew on a vine before I can believe that some men and women that I have met grow on

Jesus Christ. You are to be like the vine Jesus Christ. Suppose you had to walk with a stranger from here to North Adams, and it turned out he was John the Evangelist. When you got to North Adams, you would say, "I don't know who that person was, but I never met anyone like him. It was just like talking to Christ. He was so full of Christ that it was all Christ." "Well, why?" "Because he was like Christ." When they stooped and took up boulders to kill Stephen, he looked up and said: "Father, forgive them." Some modern Christians would have stooped and taken up boulders to throw them back. I have heard Christians say, "I will carry this through all the courts of the law;" I would just like to know where the image of Jesus Christ is. Christ prayed for his murderers, and the man that is like Christ is the only one that we can recognize that image in. We may despise him, but those only are like Christ who will give their backs to the smiters and their cheeks to them that pluck out the hair. If there is one characteristic that people despise, it is that character called "meek." People say, "that is want of spirit." It is not easy to be like Christ, there are not many like Christ, but those that are like Him exhibit His character, because the vine imparts its nutriment, its sap, its vigor and its nourishment to the branches. And, if you and I are growing in Christ we shall be like Christ, because His image and His body will be ours.

Next, Christ is the head. In I. Cor. xi., St. Paul says that the head of every man is Christ. That is not an easy truth to grasp. It means the sovereignty of Christ, and we like to have our own way, and to find when we rise in the morning that we are our own masters. "The head of every man is Christ." What

is the meaning of that word "head," the *κεφαλη* spoken of here? There are different kinds of heads. The ruler of a nation is not the head spoken of here. The head of this nation is its president, whom many of you have not seen. Is Christ the head in another sense? Yes, Christ is the head of every spiritual man. It means what your head is. The brain is the source of power and of life. If you say, "I will rise and go out of the room," you don't consider every motion, how to rise and how to put one foot forward. And when you are in the games this afternoon, you don't think how to run, you merely decide that you will. It is the sovereignty of the brain. The head of every man is Christ. I had died with Christ. When Christ died, I was crucified with Him, and I have given up myself, and my head is Christ. You often hear about foreign missions and home missions, but what I want you to realize is this sovereignty of the Lord Jesus. Go to Him and say, "Lord, Thou art my head, tell me what is Thy way. I will go where Thou tellest me. I am not mine, I am thine." The more you get out of yourself into Christ, the more power you will have, the more you will be like Christ. Here comes in the difference: People say, "I am advised to go here," and "I am advised to go there," and "I would just like to do this." Yes, we would like to do this, but it is just to be, as was said yesterday, the *δουλος* *Ἰησοῦ Χριστοῦ*.

First, the Lord Jesus Christ was the servant, the *δουλος* or slave of God. The great apostles recognized their bondage to the will of God. There were three characteristics in the Latin slaves. First, they were bought with a price. A slave came to his Roman master in the morning and did not think the day was his at all, but understood it was his master's, and

said: "What is thy will?" Again, it was purchased possession, it was unquestioning. Thirdly, it was a life-long service. Try to get this thought, that, being purchased with the blood of Christ, you are the purchased possession, the peculiar treasure of God: secondly, that you are to render unquestioning obedience; and, thirdly, that it is a life-long service. Christ was among us as one that served, and in his life He was the servant of God. "My servant shall deal prudently, he shall be exalted and extolled very high." It is not an easy thing, but it is a duty of Christians, as well as a joy, to go to the Master early in the morning. Your servants come to you in the morning. They want to know your orders for the day. Go to God early in the morning and ask Him to mark out the day. We are not enough with God. We ought to wait upon Him, and await his will, and realize that the head of every man is Christ.

I was once with one who was to go through a very severe operation in a hospital. I was much more agitated than the person who was to suffer, and I was struck by the calmness of the sufferer in the awful hour when life and death seemed to be just in the balance. She had left it all with God, and felt that the head of every man was Christ. If you are driving your own chariot, if you are driving the horses of the sun, remember that you must be responsible for your own troubles; but the man and woman that lie on their faces before God and acknowledge that the head of every man is Christ will be guided and blessed.

Next, I wish to bring before you the great truth of possession. Christ has redeemed us, and when you take your Bibles, you will find that that is the reason why we are God's. In the 45th chapter of Isaiah, God

tells Israel, "I have redeemed thee: thou art mine." When we come to look at redemption, we find that that is the ground of God's work. "He hath saved me, that He might make me like Jesus Christ." Ownership is a different thing from possession, and people forget the difference. God may have saved a man and not filled him. You see this in our daily life. Some people are Christians, because, if you come to look into their private life, you find that they can say that they trust in the Lord Jesus, and you cannot deny it. But their life is not holy. You may have purchased a house, and you may say you are going to it on the first of September, but in the mean time it may not be vacant. God has purchased us from death; He has bought us with the blood of his dear Son; but what we wish to be, is sanctified, filled with all the fullness of God. What I wish to impress upon you is likeness to Christ, by being filled with his presence. In the Psalms, we read that God makes his angels spirits and his ministers a flaming fire. In the Hebrew there is a power not apparent to the English reader: God says that He makes his angels spirits, and his ministers a fire that is set. It is not only a fire, but a fire that has been ignited. If you are to go out into the world, you are to be men of fire; you can never ignite anything with a lump of ice. There are a great many lumps of ice that we meet with, that have clear heads and argumentative dispositions. You want something more than mental enthusiasm, and that fire is the presence of the Lord Jesus Christ to dwell in us, for thus we are like Christ.

Christ's character was prefigured by the national tabernacle. The Holy Ghost gave the tabernacle three names: The tent of meeting, the tent of witness, and

the dwelling place of God. Christ was the meeting place for God and man, a witness for the Father, and there God dwelt.

In concluding, let me say three things. First, that, as we are like Christ, there will be about us the savor of his name. We are to be chosen witnesses of his resurrection. Men can believe that there is a God up in heaven, if they can see a God dwelling in your hearts. The greatest evidence of the spiritual religion is a holy life. A man that will be pure in the midst of impurity, that will be loving in the midst of the bitter sarcasms of a cruel world, that will reproduce the lowly character of the dear Saviour in a polluted, sinful world, is the most clear and irrefragable argument that God is true, and that his word is true.

The second truth that I want you to notice is that it is here in this world that you are to show your likeness to Jesus. You may not all be called to go to the sunburnt plains of India; you may not all be called to go to Japan or China; but, whether your work is in the slums of New York or in the great metropolis of the world, you are just to be witnesses for Jesus Christ. We need our religion more to meet fierce men and devils than we do to stand with the seraphs above. When we reach there, we will find that they are all holy; but here, where people hate my Saviour, where people are in restless antagonism to the truth, what they want, what they are unprepared to see, is the image of Jesus Christ. They read no Bible, they study no Scriptures, they do not come to our meetings and our churches, but if they can see down into the lives of these men, men that are unlike themselves, unlike anything that they have ever seen before, men that are not moved by the motives which they have been

accustomed to see impelling people, they will see that it is not an angel, but that there is a power there—and what power is it? It is Jesus Christ in you, the light hope of glory dwelling in you, born in you, the light and the power of the Christ, of God.

CHAPTER XIV.

THE PERSONAL CHRIST.

Sermon by Dr. M. D. Hoge—Difference Between Christ and other Teachers—Interest in Christ's Relation to the World—Source of Christ's Personal Attractiveness—His Simplicity—His Reverence for scripture—His Claims—Reliance on Personal Christ, not on Creeds, the Way of Salvation—Being in Christ the Condition of Clear Insight Into Truth—Formalism a Reversal of the Divine Order—Christian Work Appreciated Only When Seen Through the Eyes of Christ—Worship of Humanity—Men of Advanced Thought.

One of the great offices of the Holy Ghost is to reveal Christ to man, and the discourse to which you have listened (see chapter XVIII) is a fitting introduction to that which I propose to deliver. I wish to speak of this personal Christ born in our hearts by the Holy Ghost, the hope of glory. It is only as we see men through the eyes of Christ that we see aright; being in Christ is the secret of all true spiritual vision, and when we get the mind of Christ and through that mind look out, we understand our relations to God, to the church, to the world, and to the eternal future. This is my theme this morning.

There are great masters in the realms of thought, and there are great leaders in the realms of enterprise. There is but one Christ. Though his ministry was the shortest on record of all the ministries that have shaped the religion of the world, no teacher ever taught truths so far-reaching, so all-embracing, or enforced by such tremendous sanctions. And, as time wears on, the truth is evident of the statement made by a master of the world. "The difference between Christ and other teachers is the distance of infinity." The personal in-

fluence of Christ while on earth was very limited. His name was not heard in Athens, nor in the world's great capital, so far as we know. He did not found any school, or institute any new philosophy, yet among the things that Christ, then unknown in the obscurest part of the world, created, was that complex and magnificent thing we call Christendom. Christendom embraces all the progressive nations of the world, by which I mean those nations that are making advances through just laws and elaborate institutions and sound learning and the science of right living, for those are the elements of Christian civilization.

Thus, although his ministry was brief, it was long enough to make Him the world's supreme teacher. And He has given to the world the one perfect ideal that satisfies both the intellect and the heart of mankind. He put a new face on this world, by putting a new heart into it. He set this world revolving in a new orbit, because He made himself the centre of its light and movement.

I propose to speak of this personal Christ. One of the greatest of living preachers said: "When I undertake to discourse of Christ, I feel as if I was putting a mist about it, but He is the Sun of Righteousness, and He can shine through my cloudy presentation of Him, and enable your hearts to see the King in his beauty." The Lord grant that this may be so to-day. I could not undertake to speak to such a large company of educated young men without the sincerest desire that what I say may have the effect of increasing their admiration and deepening their love for that name that is above every name; the name which will one day elevate all learning and purify all art and literature and ennoble all religion; that name which will one day shine like a

star over the universe. It is of that name and that glory that I would speak to you.

A most interesting account has been written of a conversation that took place between some congenial literary friends in England on the subject how they would feel if certain of the great immortal dead were to return to life and enter the room where they were sitting. One of them said: "How would you feel if Dante were to come in, whose feet walked the fiery pavement of the Inferno, the man whose eyes beheld the supernal glories of the Paradise of God?" Another said: "How would you feel if Shakespeare were to come in?" "Oh," said Charles Lamb, breaking in, "how we all would welcome that master of thought." Then somebody said: "Suppose Jesus Christ were to come in." The whole attitude and appearance of Lamb instantly underwent a change. With the deepest solemnity, he said: "Oh, if Christ were to come in, we would all receive Him upon our knees." Yes, there have been other masters; the world has had its kings and its philosophers, its warriors and its artists: it has had but one Christ. We receive Him on our knees; we welcome Him in our hearts; we enshrine Him in our souls; we celebrate Him in our songs.

Much complaint is made because the Christian world is showing less regard for systematic theology. It is said the world is getting tired of creeds and confessions, and wants to abridge the creed and soften the confession. I think some of these creeds have been too long drawn out, but I am afraid that the cry against creeds and confessions is akin to the feeling that would cut down the well rounded sermon to a segment, and shorten the comprehensive prayer to a collect. If this is true, there never was a time when the thinking world was so

much drawn to the personal Christ; there never was a time when thoughtful men were inquiring so much as to the relation of Christ to His own time and to all time. I need not say to cultivated gentlemen that no historian dare leave out the influence of a personal Christ from the causes that have contributed to this world's progress.

We have an illustration of the interest felt in the personal Christ in the fact that so many new lives of Christ are written. One life comes damp from the press, and, before the leaves are dry, another is issued, in the desire to show some new trait, or new characteristic of our Lord. But there is one difference between all these so-called lives of Christ and that life which you find recorded by the evangelists. When we read what the evangelists wrote, we have all the while a sweet feeling of the personal Christ, such as we don't have in the exhibition of Christ by any uninspired writer; and the reason is because the sacred writers never commented. They looked on Christ as spectators, and left the impression to be made by what He said, what He did and what He was. Therefore we feel as if we were in his immediate presence and He was talking. He comes nearer to us in the writings of Matthew, Mark, Luke and John than in those of any modern.

Nothing was more evident in Christ while He was on earth than this intense personality, that still impresses us through the pages of those that write about Him. How often we read that great multitudes followed Him. Men came from great distances, leaving their occupation, and there was such a desire to see and hear Christ that people did not care what sacrifices of time and self-interest it cost. Great multitudes followed Him, so that on one occasion his enemies confessed defeat, and

said: "Perceive ye that we prevail nothing? Behold, how the world is gone after Him." What was the source of this attraction? We have no authentic picture of Christ: no artist has left us the outline of his sacred face, but I believe there must have been something very winning in his very appearance, and I know there must have been something very touching and subduing in his tone. Little children—they are good judges—at a glance recognized Christ as their friend. All women trusted in Him at once, and there is not a single record of a woman who uttered an unkind word about Christ or did an unkind act toward Him.

Another great source of his attraction to the multitude was the extreme simplicity with which He spoke. What a model this is for us preachers, and for the young men preparing to be preachers; the inimitable simplicity with which Christ spoke, drawing his illustrations, not from philosophy and science, but from the common experience of men, and from nature, that book that all can read, and whose lessons appeal to all hearts. If there is one thing I would like young men to cultivate in preparing to be ministers, it is to learn to speak in the vernacular, to discard all theology the common people cannot understand, and to utter whatever they say so simply that nobody can mistake its meaning. (That's what we want—Mr. Moody.) The preacher or theological professor, however learned or renowned, who can get the ear and carry the heart of an audience of little children is the noblest speaker that speaks the truth. (Hear, hear: skirmish along that line a little while now—Mr. Moody.)

I think one reason why Christ impressed the multitude was that He never trifled with his hearers. He never jested in his sermons. He showed a profound

reverence for Scripture. If there is one thing the pulpit is in danger of, it is the light and irreverent way that some popular evangelists have fallen into treating sacred things. Christ looked upon the world as too full of care and sorrow to jest. While there was never any gloom, there was never any levity in his discourse.

But what placed Christ outside of all the rest of the world's teachers was the amazing claim He made on the world's regard. Other creeds were willing to take their places among the great lights of the world, and sometimes one was great enough to be like a star, shining apart, but Christ presented himself as the central sun, around which all stars and all systems revolved. There was no other attribute of kingly supremacy or authority which He did not claim for himself. There was no sorrow, no aspiration of the world's great heart, which He did not offer to satisfy out of himself. In a land as insignificant in territory as Palestine, lived the three great masters of human thought. What would have been thought if Aristotle had said: "I am the light of the world;" or if Socrates had said: "I appoint unto you a kingdom;" if Plato had said, "I am the resurrection and the life?" And yet these words came as natural from the lips of Jesus as light falls from a star, and we are no more shocked or surprised when we hear Him thus speaking of himself than we would be if gravitation could become intelligent and should announce itself to be the great principle and power that maintains the order of the universe.

Now it is because Christ spoke of himself that we are prepared to comprehend another thing, which I want to emphasize as the heart of my subject. Our Lord never proposed any system as the way of salvation. The

teacher was himself the lesson, and therefore, instead of formulating any articulate system of belief, Christ said: "I am the way, the truth, the life." Not reliance on a creed, although every article in it might be true and Scriptural, but reliance on a personal Christ. Therefore, He said: "Come unto Me, all ye that labor and are heavy laden and I will give you rest." Therefore, He said: "The faith that is in me." The man that relies on his faith for salvation is making a mistake. There is a great difference between relying on our faith and relying on Christ, the object of our faith. Faith is nothing but the eternal fountain. Faith is not a Saviour, Christ is a Saviour, and nothing can be substituted for our personal Christ.

In the next place, being in Christ is the condition of seeing all truth aright. It is the condition of our symmetrical development. There are a great many one-sided Christians. Some men have a great deal of courage and firmness, but no gentleness. Some people are very meditative, but lack action. Some people have a prodigious amount of zeal, but no discretion, and are always getting into trouble because of their impulses. But being in Christ prevents that one-sidedness that we should call eccentricity, which means "out of the centre of development," some talent developed at the expense of some other talent, a development in one direction and a corresponding deterioration in another direction. Some young men think eccentricity is a certain mark of genius. On the contrary, it shows a want of mental care, a want of equilibrium. It is a thing to be prayed against.

Being in Christ is the great remedy against all formalism in religion. The best remedy I know of against the prominent sacerdotalism of the day is in looking into the

eyes of Jesus. I know there is sometimes a tendency to invest modern Christianity with all the pomp and ceremony of the old Jewish ritual. I have this objection to it. The gospel system is one that proceeds from the shadow to the substance, from the type to the thing typified; but going back to mediæval or Jewish ideas for our modes of worship, is an absolute reversal of the divine order. It is taking the reality and carrying it back into the type. It is trying to force the resplendent noon back into the early morning twilight: it is an anachronism and a reversal; it is like taking the majestic oak and trying to force it back into the little acorn. This is rebuked at once when we hear, "God is a spirit, and they that worship Him must worship Him in spirit and in truth." A salvation by sacerdotalism is shattered when we hear these solemn words: "In whom we have redemption through his blood and forgiveness of sins, according to the riches of his grace."

In the last place, it is only when we study our fellow-men through the eyes of Christ that we learn the value of their souls, and how best to work for their salvation. I do not know that the apostle Paul felt it any more than his associates, but I know that he expressed it better than any of them, when he told us the secret of his success: "I am a debtor." He was once a slave in bondage to sin and death, and he could not break those bonds. All he could do was to cry, "Oh, wretched man that I am." Christ came, broke his bonds, and brought him out into the sun of glorious liberty. He owed a debt that he never could pay. "I am a debtor to the Greek and to the Jew." We cannot see at first how he was a debtor to either. The reason was that he knew Christ had died for both of them, and for him, and that He had not died for him any more than for the Greek and barbarian.

What he meant by being a debtor he showed when he went about for three years warning every man.

You hear a great deal in all magazine literature and in a certain class of pulpits about the enthusiasm of humanity. I am patient with most people, but sometimes I find it a little hard to repress the indignation I feel when I see men borrowing from the Bible the very light of revelation, and then pretending that they have discovered these things. They reject the Bible, but get all the good that is in them out of the Bible and then preach what they call the religion of humanity. If the Bible had not come and plucked the ancestors of these ungrateful sinners out of the bloody barbarism in which they were born, they would be just as bad as our heathen ancestors were, and yet they take the lamp of revelations from off the pulpit, and take what light they please out of it and put it in their lantern, and go about, saying, "Here are the true and new lights of the world. We reject revelation, but are coming to redeem humanity by our system of philanthropy and brotherly love." And they claim that they have won the field even now. They remind us of a scene after one of the greatest battles of the world; when the gallant Percy stood leaning on his sword and wiping the sweat from his manly brow, and a perfumed coxcomb came up and claimed part of the honors of the hard won field. Just as that warrior must have felt an unutterable disdain, when he looked at that contemptible man coming to claim the honor of victory, so I feel when I look at these humanitarians, stealing all that is good in their system out of the Bible and then claiming to regenerate the world by the system which they have invented. Did you ever hear of a humanitarian who went about weeping day and night, because he could not persuade men to believe a God who is defined

as "the power not ourselves that makes for righteousness?" Did you ever hear of a humanitarian who could say, "Because of my sweetness and light, therefore was I beaten with rods, therefore I have suffered shipwreck?" No, gentlemen; the men that have redeemed human history, and stood like lighthouses on the dark and stormy promontories of life, casting out healing rays and saving beams through the dark waters, have been men that got their enthusiasm for humanity out of the cross, men whose motto was, "the love of Christ constraineth me."

We hear much said about men of advanced thought. "Men of advanced thought" means that there were no thinkers, of course, in the past, like them. Some men in the past we thought were thinkers. We supposed that such men as Bacon, and Butler, and Newton, and John Locke, and John Selden, and Jonathan Edwards, were men of advanced thought. Men have risen up since, such as Mr. Theodore Parker, Mr. Matthew Arnold, Mr. Huxley, Mr. John Stuart Mill. But have they eclipsed those thinkers? A man of advanced thought is a man who professes to have reached a higher eminence, to be able to survey a wider field than those before him, and to have made more valuable discoveries. What have these men of advanced thought done? What contributions have they made to the world's true knowledge? Where, as Lord Bacon asks, are the fruits of this advanced thought? Much so-called advanced thought is an advance beyond the humility that Canon Liddon so beautifully demonstrates to be the condition of all true progress. "Advanced thought" means treating lightly and contemptuously those awful truths which men have been accustomed to hold in deepest reverence. I hope, I believe, that the world is advancing in a great deal

that is good, but the world will never advance beyond the last sentence written in God's Holy Book. The Bible will march in advance of the advancing race, and I believe the race is advancing, just as the ark and pillar of cloud and fire marched in advance of Israel, when they were looking for the land of their inheritance. I do not know what conceptions the intellect may form in the future, but I know that in all the future there will never be a nobler thought of God than this: "God is a spirit, infinite, eternal, unchangeable in his being, wisdom, power, holiness, justice, goodness and truth." The religion of the future that some people are so fond of talking about, will never have a nobler definition of God than that. I do not know what success may attend patient search for what is called the ideal in humanity, but I know that there will never be a more beautiful ideal than the Son of Man. I do not know what forms of loveliness heaven may contain, but I know the heaven of heavens contains nothing more beautiful than my glorified Jesus. I know not what pictures, human imagination, touched by sorrow, may form, but I know that there never will be a spectacle so calculated to move the human heart as the spectacle of the dear, dying Lamb, and his cross, standing alone in its mournful, unapproachable glory. I know not what anticipations of a future life bereaved affection, inspired by revelation, may feel, but I know that, when bereavements take away what is dearest, in the deep anguish that follows when the heart cries out, "What and where are now my departed ones?" no answer ever falls on the listening ear of the heart more sweet than this: "They are before the throne of God, they serve Him day and night in his temple, and He that sitteth upon the throne dwelleth among them, and the Lamb

which is in the midst of the throne shall feed them and shall lead them to living fountains of water, and God shall wipe away all tears from their eyes." That is John's heavenly beatific vision of recognition and reunion and communion in the glory everlasting; the dawn of humanity rebuked, the long separated reunited, and dawn at the end as it was at the beginning of human history.

CHAPTER XV.

THE BIBLE A REVELATION FROM GOD.

Address by Rev. I. D. Driver—Legal Evidences—Revelation to a Nation, not an Individual—A Nation cannot Testify to Falsehood—The Old Testament the Statute of the Jews—Their Constitution and Ours—God's Law Superior to Man's—National Feasts—Passover and the Fourth—Ordinances—Wrong Use of Interpretation—Testimony of New Testament—Disciples could not be Mistaken—Christ must be Divine.

In all the disputes and controversies of the human race, there is no subject upon which the mind of man has expended so much anxiety, labor and research, as this. Yet, astonishing as it may seem, from the beginning of the controversy to the present time, the difference between authenticating and interpreting has been ignored. This mode of controversy can settle nothing. Facts, alone, can authenticate anything. Leave the settlement to interpretation, and you have as many interpretations as you have interpreters. If a document is authenticated, it must be done by establishing facts, and not by an interpretation of its teachings, as no interpreter can show his interpretation correct. But if it is authentic, its authenticity can be, and if done at all must be, established by questions of fact, and when this is done, no interpretation can set it aside. All the philosophies of man must fall when they come in contact with a single fact. The fall of an apple and the discovery of gravitation, destroyed the philosophy that man had been building for six thousand years.

If the Bible is ever authenticated, it must be done in the same way that any other document is authenticated. In this respect it is subject to the same rules of criti-

cism; for, although God claims to be its author, yet the evidence he gives to man of its authenticity must be of the same nature required to establish the authorship of any human production, to bring it within the knowledge and capacity of man. If a divine revelation has ever been made to man, the difference between giving and perpetuating that revelation must be as great as that of giving and perpetuating human testimony. The testimony given carries its weight at the time, but to perpetuate and carry its force to future generations, it must be put in an imperishable form. Nothing but the acts of Moses and Christ could establish their divine mission, and show to the generations in which they lived that they were divinely commissioned. But the acts they performed must stop with them; for, if continued, to our day, they would have destroyed the very evidence of divine interposition—for it is evident the divine nature of these acts would be destroyed by being interwoven with the common and daily occurrences of nature, and it would be no more evidence of divine action to see the dead raised or seas divided than it is to see the sun rise and set.

On careful reflection, it will appear evident that in no other way could a revelation be given than by supernatural acts attesting a divine mission, and then by monumental testimony as “seals” putting these evidences in an imperishable form to transmit to future generations. The acts Moses and Christ performed were the highest evidences that God could give that He had sent them. The national monuments as “seals” to perpetuate them, are as good evidence to us as the acts were to those who saw them. Testimony, accompanied by proper “seals” and attestations, can lose none of its value by time.

Nearly eighteen hundred years ago, Celsus wrote a

treatise against Christianity, and by a review, interpreting the precepts of the Bible, tried to overthrow its divine authenticity; and from that day to the present every writer against Christianity has followed him and not one of them has ever alluded to the evidence that authenticates an instrument. All undertake to disprove its divine origin by interpreting it and every man is his own interpreter, and no two of them interpret it alike.

It is the work of a lawyer to prove the authenticity of the Bible, and the work of a theologian to interpret it. But nothing can be farther from nature and common sense than for any man to offer as an argument his own interpretation of the precepts of any book or system of laws against its alleged authorship.

Suppose that I should attempt to do with the Constitution of the United States what the opposers of Christianity for eighteen hundred years have been trying to do with the Bible. They offer their own interpretations as proof that God is not the author of the Bible. I offer my interpretation to prove that the fathers never made the "Constitution." They offer as evidence that God never made the Bible, the different interpretations theologians have put upon it. I offer the different interpretations statesmen and jurists have put upon the "Constitution" to prove the fathers never made it.

Our Constitution was made in our own language by the wisest and best of men and in the most progressive age; and yet, over the interpretation of that simple instrument, made almost within the memory of man, a million of men have been put into premature graves, billions of dollars of national debts contracted, and hundreds of thousands of widows, orphans and cripples left among us—all over a simple question of interpretation, and yet no one denies that the fathers made the Consti-

tution, and no one thinks that these deeds of horror and human suffering are attributable to that grandest of all human instruments.

It is not the fault of our "Constitution" that our citizens construe it so differently, nor the fault of the Bible that Christians do the same; but it is the fault of any man that will stand forever against his intelligence or honesty to say that because Americans interpret the "Constitution" and Christians interpret the Bible so differently, therefore God never made the one nor the fathers the other. But with the admitted difficulty, or, perhaps, impossibility that human wisdom should interpret the Bible, or nature, or even the "Constitution," so as to be free from objections, is that to be considered an objection against either the authorship or wisdom of either one? The very reverse is true; for a revelation to meet future wants must contain the element of progress. But all progress is based on ignorance, for ignorance is as necessary to progress as wisdom. Where there is no ignorance, there can be no progress. But while wisdom insures progress, loyalty, alone, can make a citizen. Nothing but loyalty can lay the foundation for citizenship and secure protection in any government, human or divine. And on no other foundation, and on no other principle can government be instituted, not even in thought. "Love (or loyalty) is the fulfilling of the law;" and a world of intelligence ignoring these principles by sanctioning disloyalty, and making wisdom the test of citizenship, would be an institution to educate devils, and only another name for hell.

Hence, in our own government, where there are so many thousands of educated lawyers, and perhaps not two-score considered capable of interpreting our Constitution, the good man, scarcely able to write his name,

can live out his three score and ten years without the slightest danger of violating and incurring the penalty of the law that takes so much wisdom to interpret. And in nature, with all her profound mysteries, the untold millions of human bodies, the most complicated and mysterious of all machinery, could be kept in running order (if we can believe science) till 1616 before a man on earth knew that he had blood that circulated in his veins. In nature and revelation, the perpetuity and protection of life depends solely on facts. The study and comprehension of these facts is the only road to mental progress.

It must be clear to every reflecting mind that a revelation to meet the wants of man must, like nature, put the principles that perpetuate and sustain life within the reach of all; while the principles that insure progression must, while man lives on the earth, be the source of agitation and controversy.

When these self-evident principles are applied to the past controversies over the authenticity of the Bible, it will be seen that the controversy has not been over the moral precepts. Over these there has been no dispute. The objection has always been about something about which different minds would naturally differ as they had different strength of perception. This is clearly indicated by the objections raised. No two agree; or, if the discussion turns on a precept given for the civil government of a people, the fact is ignored or entirely overlooked that although God is the author of a civil code it must be adapted (to give it in wisdom) to the wants of a people. Put it so high as to be above the people's surroundings and conditions, and it could never be either a system of instruction nor the means of progress. Or, if the dispute is about David's sin or Solo-

mon's polygamy, the fact is overlooked that the acts are related in the history and condemned by the laws of the Bible; and worse than all, the objector always measures the moral turpitude by the moral law of the Bible. If the destruction of the Canaanites is urged, the most important part of the history is suppressed, and the material facts concealed. That God waited four hundred and thirty years, during which time he sent them the best men in the world to reform them, telling Abraham he would not there give him a foot of land, alleging as a reason—"the cup of the iniquity of the Amorites is not yet full," and when they had crossed the line over which a nation or an individual can not return, but forfeits its existence, then justice and the good of humanity removes them. These observations might be extended till every objection urged against the authenticity of the Bible for the last eighteen hundred years would be answered; and then, by a collection and classification of the objections and pairing off, and showing what one man says is right and another says is wrong, thus making one objection kill another, we could readily show the supreme folly of trying to overturn the alleged authenticity of any document by an interpretation of its maxims or teachings.

The authentication of a will, deed of conveyance, or any other instrument, depends on collateral or outside testimony, and can never be established by the teachings, precepts, or the provisions of the instrument itself. And this is pre-eminently true of the Bible, and to deny it would destroy the necessity of a revelation; for if man is capable of determining what should and what should not be revealed, he is not in circumstances to need a revelation—he is a law unto himself, which has already been disproved.

No instrument is of any use without collateral testimony to prove it authentic; and the Bible is not worth interpreting until it is shown to be the word of God. We now come to the direct evidence.

The evidence that proves the validity of an instrument must be separate from or outside of the instrument itself. To prove the validity of a document by its contents is like trying to identify a man by his own testimony. For instance: The Declaration of Independence, unsupported by evidence outside the instrument itself, is no evidence that on the 4th day of July, 1776, the fathers of this republic adopted that instrument. The statement is historical, but its truth can not be proved by the instrument; neither can it now be proved that on that day the Declaration was drafted. This being an immaterial fact, no means were taken to perpetuate that fact. But it can be proved that on the aforesaid day and year that instrument was adopted by the fathers of this republic; and the proof is furnished in a national existence then claimed, afterward established, and still perpetuated; and by the monumental testimony of a national feast to preserve and perpetuate the occurrence. And if this nation should stand ten thousand years its very existence would prove the great fact by the best evidence known to man—the origin and perpetuity of national existence. And as long as the citizens come together and on that day read that instrument and eat that feast, it is as good evidence that on the 4th day of July, 1776, the event it perpetuates took place, as it would be to raise from the dead these revolutionary fathers and have them testify to the date and contents of the Declaration of Independence; for it is their living testimony put in an imperishable form.

Now, apply these principles to the writings of Moses and the bearing they have on the question of his being a messenger sent from God, and the perpetuity of his divine mission.

His writings are the constitution and statutes of a nation; that nation is still in existence, preserved (as then stated they should be) in violation of every known law of nature. Scattered among all nations, and for the first one thousand three hundred years of the Christian era, not allowed in any country the rights of citizenship or the possession of property (as then predicted, as we shall see,) until the predicted treatment broke up their former pastoral habits. Yet, these foretold fiery persecutions they survived; like the bush in which God appeared to Moses, always burning, but never consumed. And now, after two thousand years of dispersion, make a circuit of the globe, and in England, Germany, Poland, Russia, Spain, France, Italy, Turkey, China, America, in the cities and nations of the earth, visit the six millions three hundred thousand, on the day established by Moses three thousand five hundred years ago, and you will see them eat that passover in commemoration of the flight of their fathers from Egypt. This national monument is as good evidence of the incidents they perpetuate as the Declaration of Independence and 4th of July celebration are of our rebellion against a foreign yoke and the establishment of a government of our own. These monuments in both cases preclude the possibility of fraud or deception, by entering into the facts received and perpetuated; for no nation can ever be induced to erect a monument to perpetuate an event that never occurred. The very admission that such a thing is possible would destroy all testimony, overturn all courts of justice and render every fact incapable both of proof and perpetuity.

The weight of testimony is still increased when we consider that this monumental testimony was set up at the time the event occurred for the very purpose of perpetuating the evidence of the fact. "This day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance forever."—Exodus xii., 14. The acts testified to and perpetuated by this national testimony could leave no doubt on a rational mind that God commissioned Moses; and to deny that he ever performed them would be to overthrow all human testimony and render any thing incapable of proof. It is not philosophical to say that the actions attributed to Moses are unworthy of credit, when it can be clearly seen that the actions were necessary to show the interposition of God, and without them a revelation could not be made. In no other way could the divine mission of Moses be attested, nor the existence and power of God be established. The nature and character of what is involved in a miracle will be considered in our lecture on miracles.

The question now is: Could human testimony establish the fact that Moses performed the acts recorded? The unquestioned fact is, they did so testify, and have put their testimony in an imperishable form; and we must either say that the acts of Moses demonstrated the existence and power of God, or forever invalidate the testimony of man. For, if it can be shown that a whole nation gave testimony to an event that never occurred; founded national existence on and set up monuments to perpetuate it, no credit can be given to human testimony. But, it has been argued, that these miracles were performed before an ignorant people, and in an unscientific age. To this it may be said that the class of

miracles were of such a nature that a scientific education would disqualify rather than aid in passing upon them. The "bias" of preconceived theories would be present, while scientific knowledge could not be of the least assistance. Would Prof. Tyndall have any advantage over an ignorant man in determining that it was light in one dwelling and dark in another; or that in every Egyptian house the first-born was slain, while not one of the Hebrews perished? That a pillar of cloud gave light to one party and darkness to another? That one party passed the Red Sea on dry land, while of the pursuers none escaped? In none of these things could scientific knowledge be of the least help in determining, while the "bias" of preconceived theories would be a material objection. And we now can see that more than human wisdom was employed in selecting from nature that class of miracles where science could have no advantage in determining the facts.

When we carefully consider the nature of the evidence—that it is the statutes and constitution of a nation whose national existence is preserved in opposition to the laws that govern every other nation. Though they have been scattered for two thousand years into all the kingdoms of the world, yet when we bring together from the East, West, North, or South, Jews who have not seen each other's ancestry for two thousand years, they are nearer alike in their religious sentiments and general characteristics than our own children, raised in the same family and educated in the same school house. One of ours will be a Presbyterian, another a Baptist; one a democrat, another a republican; but a Jew is a Jew all over the earth. In opposition to every known law of nature, he has lived and fulfilled the predictions of his own prophets for three thousand five hundred years—"I will

sift the house of Israel among all nations like as corn is sifted in a sieve yet shall not the least grain fall upon the earth.”—Amos ix., 9; “And the wealth of the heathen round about shall be gathered together, gold, silver and apparel in great abundance;” their future history in all these improbable, and even miraculous respects is predicted with as much ease and accuracy as our well-informed historians write of the past. So that Paine and others have said of some of these prophecies, that they were “Christian forgeries of the third and fourth century,” not knowing that they were translated from the Hebrew into Classic Greek three hundred years before Christ was born. The laws of Moses can be traced through ancient Greek writers, and are admitted by them to be the oldest in the world.

No man can read the 28th chapter of Deuteronomy, written more than three thousand years ago, where the Jewish apostacy is predicted, their dispersion among all nations foretold, greatly dissimilar language of their captors noted, the ensign (eagle) of the Romans spoken of, the terrible siege of Jerusalem delineated, starving women mentioned as eating their own children; and then turn to Josephus, their own historian, corroborated by Roman history—I say no candid man can read these prophecies written by Moses and carefully compare them with the acknowledged facts of history, but must feel that they could only be indited by him “who knoweth the end from the beginning.” And, further, when we reflect that the Jew is still so incomprehensively preserved and scattered among all nations (as predicted), so that wherever the gospel is preached among the Gentiles there is the Jew, God’s “seal” to attest the divinity of the system, who can disbelieve? It is so unlike every other claim to divine origin, being accompanied

by every evidence that can attest truth. When Mohammed took his journey from Mecca to heaven, why did he not set up a national feast to prove and perpetuate it? Only for the reason that he could not get a nation's testimony, and could have nothing but his own statement to perpetuate. When Joseph Smith discovered the Mormon Bible, why did he not set up a national feast to commemorate the event? Only for the reason that he could not procure the testimony of the American people, and, having no affidavit, he could only leave us his own word. But Moses could and did procure the testimony of a nation, with statutes, constitution and all the evidence of a national existence and national testimony, put in imperishable form.

When Mr. Layard disintombed the great Assyrian monument at Nineveh; when the Arabs removed the rubbish from solid marble slabs, set up since Abraham lived and Moses wrote, some were so decayed by time that they could not be removed. Hence the testimony which perpetuates this revelation was not put on tables of stone, but the ever-enduring "tables of men's hearts," as nothing else is enduring. For mountains, by the wasting hand of time, crumble down to dust and oceans recede from their ancient limits. But the monument that attests the divine origin of the Bible stands incorruptible, defying the ravages of time and has said for three thousand five hundred years and will forever say, "I am God's witness." When the divine origin of the Bible is established, then the work of interpreting begins. But, before we consider the New Testament, let us look at some of the evidences that corroborate the revelation to Moses.

It is acknowledged by all authority that the law of Moses is the basis of all our civil laws, and is yet far

in advance of our highest civilization. Blackstone says, "some of our institutions are still pagan;" and a history of our laws would only be a history of the struggles of Christianity with paganism. The history of the fourteenth and fifteenth amendment of our constitution is the history of all our laws, not a maxim of the civil law, but is founded on the Bible, and the very chapter and verse can be pointed out. Moses found slavery and polygamy in existence and had no power to eradicate them, but by the moral growth of public sentiment, and no legislator has any other power. If Abraham Lincoln had issued the emancipation proclamation one year before he did, he would have sunk this nation. And if God is the author of a civil code, to found it in wisdom he must adapt it to the moral and intellectual conditions of a people. Go beyond this and the laws will not be executed; use compulsion and force, and you destroy their freedom and leave the people in a worse condition. The nation Moses organized, like all others, had to have two codes, and of necessity one was opposed to the other, as one is for the protection of the other. Our civil laws say, "whosoever shall take life of any reasonable being in form shall be deemed guilty of murder and suffer death;" but military law prepares instruments of destruction and hires men to use them to destroy human life by the million, the very thing forbidden by civil law. I admit the civil law of Moses did tolerate slavery and divorce, for it had no power to eradicate slavery or polygamy. Look at their condition in his day—when a single man had five hundred wives and as many servants, and their children. Set them all free and turn them out without protection or support, and famine, with pestilence, consequent upon famine, would produce a thousand evils where one before existed. In China, or

even Salt Lake, to-day governmental provision would have to be made. In that age it could not be done. The moral law of Moses, acting with his civil code, operated like our church and State, and no man (whose intellect was enlightened) could, as an adherent to his moral law, own a slave until he wished to be made a slave himself—and that no man ever did.

Now, where did Moses get these “ten precepts?” And where did he get his alphabet in which they were written? Neither was any part of “Egyptian wisdom,” where he received his education. Egypt had no letters in Moses’ day. Look at the nature of these precepts. Take all the scientists and legislators that now live; set them down to write a code of laws for the government of mankind, and with all past progress and experience, they can not make laws completely adapted to human wants for fifty years to come. At untold expense they must be “repealed,” modified and changed almost yearly to meet human progress and wants. And yet these ten precepts, that a child can recite in a Sunday school in five minutes, have governed every conceivable case that has come within the range of human imagination for three thousand three hundred years, yet not a word has been added or taken from them. Not only this, but they contain every sound of the Hebrew language and every letter of the Hebrew alphabet but two consonants since added. All moral duty, and the language in which they were written are, beyond controversy, the life of the civilized world. Reverse, to-day, these ten precepts, enact their opposites and enforce that law, and in ten days nothing would be left of the nation but corpses and blood.

Where did he get the government he established? Egypt, where he was educated, was opposed to it in every

essential form, and our own Constitution, the first ever made by Bible-reading men, was taken from it. Noah Webster, in the preface to his dictionary, says—"The United States commenced their existence under circumstances wholly novel and unexampled in the history of nations. They commenced with civilization, with learning, science, and with the best gift of God to man, the Christian religion."

The Jewish government had thirteen tribes or states. (Joseph had two parts.) From these, seventy persons were chosen which constituted the Supreme Tribunal, and the right of appeal was recognized from the lowest judge up to this. No king was allowed, and for four hundred and fifty years they were ruled by judges; and when they rebelled and made a king, they were told it would be their national destruction. Their constitution and our own were the only two ever submitted to a people for ratification; their constitution and our own were the only two that made provision for the naturalization of foreigners; and their constitution and our own were the only two that ever prohibited a foreigner from holding the chief executive office. For their ruler it was commanded—"Thou mayest not set a stranger over thee which is not thy brother."—Deut. xvii., 15.

In all these essential features, we as readily see every principle of the Jewish government transferred to our own as we see the artist's skill in transferring every lineament of our mother's features to the polished glass. Where did Moses get these civil and moral codes, the basis of all moral and social progress to our day and far beyond us? To say that he was a wise man, and to stop there, only increases the difficulty, for it makes him wiser than all men from his day to the present, and that would make him a God. So that in try-

ing to evade one difficulty we fall into another still greater.

When the Old Testament is authenticated, it is a short and easy task to prove the inspiration of the New Testament. Or, if the divine mission of Christ be established, that of his Apostles, chosen by him, follows as a necessary consequence, with all whose divine mission they acknowledge. For, when their inspiration is established, their sanction establishes the authority of all the prophets they quote and settles the canon by the writings they acknowledge; and this self-evident rule acknowledges the books as we have them and rejects the Apocryphal books—neither Christ nor his Apostles ever quoting a sentence from them. Besides, the sacred books were written in Hebrew, and the others in Greek, and never acknowledged until canonized by the Romish church, in the fifteenth century. The simple question then is, can a history of Christ—his life, miracles, death and resurrection—as related by the Apostles in the New Testament—be established? This settles the whole question, and is the basis upon which Christianity has stood from Christ until to-day, and upon which it must forever stand or fall.

The positive evidence is short and easy to be understood; the corroborating testimony has been accumulating for one thousand eight hundred years.

The New Testament contains the testimony of twelve men. Eleven of these were Christ's intimate companions, for three years his bosom friends. They record his miracles: of giving sight to those who were born blind; of raising from the dead the widow's son, and Lazarus, who had been dead four days. They tell of his own predicted death and resurrection. They see Him expire upon the cross. They see the soldier's spear

pierce his side; the flow of blood and water, showing the rupture of the pericardium, the sure evidence of his death. They tell of his burial in the tomb, of the stone, the seal, the guard of one hundred soldiers, of the supernatural darkness at the time of full moon, when no eclipses could take place, of his resurrection, the fear and fainting of the guards, his appearance to the disciples during the period of forty days, of the miraculous outpouring of the Spirit on the day of Pentecost conferring miraculous gifts. All of these, if not true, could have easily been disproved; and had they not been true the gospel could not have made a convert in Jerusalem. And when we consider that three thousand in one day left Judaism and were baptized in the name of "Jesus Christ," on the testimony of their own senses, of the "star" at his birth, his miracles, resurrection, and gift of tongues to the Galileans (a people Ernest Renan calls the most ignorant of all civilization), enabling them to speak sixteen languages—these public facts, incapable of misconstruction or deception, fulfilled the prophecies, overthrew Jewish prejudices and established Christianity upon the "rock" on which it stands to-day, and will stand to the end of time. Add to this the fact that every Apostle (one, perhaps, excepted) died in attestation of the miracles of Christ and his resurrection—and, be it remembered, they were not martyrs to opinions, but martyrs to facts. No martyr since their day has ever been, or ever can be, placed in their circumstances. Testimony to an opinion is all the evidence a martyr has given from Polycarp to the present time, and that is only an evidence of his sincerity and honesty; but it is the highest evidence that man is capable of giving—his dying testimony. But not one of these Apostles died for his opinion (for in opinion a man may be mistaken),

but for testimony to facts, concerning which it was impossible for them to be mistaken. As to their being with Christ for three years they could not be mistaken, nor as to their seeing his death and burial. Neither was it possible for them to be mistaken as to their conversing with and handling him for forty days after his resurrection. His allusions to his former teaching and future gifts make deception impossible. The only alternative is to say the facts of his life, miracles, death and resurrection, were absolutely true, or that every man died for what he knew to be absolutely false, and that too, when the simple telling what he knew to be true would have saved his life, a thing we may confidently affirm no man ever did or ever can do. The issue is right here, precisely where Paul put it: they were not and could not be mistaken. "If Christ be not risen we are found false witnesses of God, because we have testified of God that he raised up Christ from the dead whom he raised not up if so be that the dead rise not."—I. Cor. xv., 15. One of two things is absolutely true: Christ arose from the dead, or ten of his apostles preached it and died attesting it when they knew it was absolutely false.

Add to this the former position, prejudices and prospects of the apostle Paul, his own account of his conversion, the incentives that would move him to fabricate such a story, and enter upon such a life of suffering and self-denial, with no prospect but a life of suffering ending in martyrdom, and all for what he knew to be absolutely false! Mistake with him was impossible. The "glory of that light," that voice in his mother tongue, the three days' blindness, his "vision of Ananias coming to heal him," the scales falling from his eyes, his subsequent visions and revelations, make it as impossible for him to be mistaken in the facts he testified to, as

it was to be mistaken in his own existence. And yet, after preaching them down to old age, as he was ending a life of suffering, in sight of the scaffold, he wrote to his son Timothy—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

No man could leave what he left, and suffer what he suffered, and spend his life in telling what he knew to be false, and die uttering such words, when by telling the truth he could save his life. He who can believe human nature capable of such a thing, must have lost his reason or all that is good in man.

CHAPTER XVI.

THE PERSON OF CHRIST.

And Our Relations to Him—Sermon by Dr. A. J. Gordon, of Boston—Christ in the Past, the Present and the Future—Eternal Life Born of Christ—Gospel Gives New Heredity—Spiritual Grafting—We Died in Christ—Justification by Substitution—Resurrection—Hope of Salvation—Three Curses Lifted by Christ.

It is a universal law that everything that happened to Christ is experienced by every Christian. We are not saved so much by a creed as by faith in a person; and, if truly united to Christ, may say without presumption that what He is we are, what He was we were, what He is to be we shall be. There is a striking parallel between the life of a Christian and that of Christ, but the illustration is faulty in that parallels never meet, while the very glory of this truth is that, when the soul becomes united to Christ, the two lives never separate.

To set before you the life of Christ, and our relation then forward. As God laid down his name to Moses as the "I am," Jesus gave his name at Patmos as the "I am" and the "I am to be;" "I am the Alpha and the Omega, the beginning and the end, the first and the last, which is, and which was, and which is to come:" a very remarkable expression. In other words, Christ when He became incarnate, conjugated his existence to our finite modes and tenses, and just as God, the Absolute, reduced himself in his omnipotence to our existence, so He reduced his eternity to our time, and considered himself the One that was, and is, and is to come.

Let us begin with Christ in his pre-existent state,

the One that was. At the beginning of John we read: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." The "was" here is repeated: it denotes the existence of Christ, the uncreated One, in distinction from created things. He was, and all things came to be through Him. This same idea is brought out in Christ's discussion with the Jews about Abraham (John viii., 58): He said, "Before Abraham was, I am." A very striking contrast—not "before Abraham began to be, I began to be," but "before Abraham began to be, I am." So He makes himself by words the uncreated One.

The idea of Christ, the Son, suggests the idea that the Father existed before the Son, but, put in connection with what I just quoted, you see that this is not true. As soon as there was a God, there was a Son of God; as soon as there was a Father, there was an only begotten Son of that Father; and He is called the only begotten Son simply because his being is grounded in the being of God, and his life proceeded from that of the Father by unbroken generation, and tends to that of the Father by unbroken communion. A beautiful expression in Hebrews i. brings out this idea figuratively: "Who being the brightness of his glory, and the express image of his person;" literally, "who being the reunion of forces of his Father's glory." As soon as there is a sun, there must be sunlight, for all other rays center in the sun itself; as soon as there was a God, there was a Son of God. That is what is meant by the eternal generation or pre-existence of Jesus Christ as the Son of God.

Can we have any relation to Jesus Christ in the past? In Eph. i., 4, we read: "According as He hath chosen

us in Him before the foundation of the world ;” and in II. Thess., ii., 13: “because God hath from the beginning chosen you to salvation through sanctification of the Spirit.” “But,” someone says, “that must be a mere internal relation, since we were not in being at the beginning.” Take the great evangelical text, John vi., 47: “He that believeth on the Son hath eternal life.” What is eternal life? It is our natural life prolonged in duration; for that is under sin, and tends to death, as the Jordan pours into the Dead Sea. That which is born of the flesh is flesh. Develop and reproduce it forever, and it cannot become eternal. So the eternal life cannot be cramped so as to become our natural life. The two are distinct. Eternal life is just as truly without beginning as without end. Jesus says (John iii., 3): “Except a man be born again, he cannot see the kingdom of God.” The margin reads, “Born from above,” and the Greek, *ἀνωθεν*, which means “from the beginning.” Christ meant, except a man be born of a birth that has its origin, not simply in Adam in the bosom of Paradise, but in Jesus Christ in the bosom of God; which dates not to the beginning of creation, but to the beginning of eternity. That seems an incredible idea, yet I think I can illustrate it. The word “born” and the word “borne” are the same, they say. If I put off a boat on the Connecticut, I am borne on the current, and all the water, back to the very fountain, is behind me to push me on. So, when I am born again, I come into the divine life, and all the power of the divine life from the beginning is behind me to push me on toward God. So you see we have something to do with God in the pre-existent state.

The bane of human life is bad heredity in the current of descent: you cannot get out of it. “Oh, that

I could," many a man has said. The fathers have eaten sour grapes, and the children's teeth are set on edge, says the Scriptures. The fathers have drunk the cup of sinful pleasure, and the children have drunk the dregs. Many come into this world mortgaged up to the very last point, the sins of the fathers being visited on the children! I heard a man say: "All that I have, all that I can expect to find in this world, I would give instantly, if I could blot out my ancestry. So far as I trace it, there is not one virtuous man in the whole line. If I break it up my sons may revert to the old type." With Paul, we struggle and cry out: "Oh, wretched man that I am. Who shall deliver me from the body of this death?" The wondrous thing about the gospel is that it gives us a new heredity. I count that the very highest and sublimest statement of the doctrine of regeneration. A man grafting trees saws off a limb to put in the scion. If the limb is rotten, he has to saw it off nearer to the trunk. We were grafted in Adam, but it was discovered that the branch was rotten, and then God began at the very beginning, and grafted us into Jesus Christ, the Son of the divine God. Dr. Williams, of Boston, was asked, "How early do you think the training of a child ought to begin?" He replied instantly, "A hundred years before the child's birth." When God would build up a child holy in all things He goes back to the very beginning, and gives us our birth in God himself: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The river of life has its sources in the very throne of God, and, when we get that life, we have something in us which tends to make us do well, instead of doing ill. As from Adam we had this hereditary tendency to do wrong, so, when we are grafted into

Jesus Christ and given the eternal life, we have that influence impelling us to holiness: "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." (I. John, iii., 9.) At first sight, that is startling, and has bewildered many people. "I thought I sinned every day," they say, and yet here it is written "that whosoever is born of God doth not commit sin." That means, now it is his nature to do right, to live in holiness, because God's life is in him. The difference between the regenerate and the unregenerate man thus is, that the unregenerate man lives in sin and he loves it, but the regenerate man lapses into sin and he loathes it. So the life of Christ and the life of the believer come together, and the life of God comes into us, and, little by little, we shall overcome sin, till we are satisfied with His likeness.

In New Hampshire, I have looked again and again at the process of natural grafting. Two saplings grew up and crossed each other, and the bark was worn off, the sap mingled, and began to flow from one to the other, and they grew together. The curious fact is that the weaker began to wither, and the other grew strong, so that now, while there are two trunks at the bottom, there is only one trunk at the top. So the sinner through repentance comes into contact with Jesus Christ. A feeling in our hearts which we call repentance takes hold of a feeling in our hearts which we call faith, and then, by-and-by, we reach that condition where Christ's life has perfect dominion, and we can say: "The life I live I live by the faith of the Son of God. I live, yet not I, but Christ liveth in me."

Secondly, "I am," the present life of Christ, extending, we may say, from His first advent to His second.

You read in John i., 14: "And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." That is the incarnation, not an end in itself, but only a means to a higher end, viz: the death and resurrection of Jesus Christ, which could not have taken place except He had been incarnated in our nature. Jesus Christ did not cease to be God when He became man. Martin Luther puts it very beautifully: "Jesus Christ was God, but He chose not to be God, in order that He might be our servant, and chose to be our servant, in order that He might raise the burden of our sins; but never did He cease to be God." How wonderfully John brings this out: "And no man hath ascended up to heaven but He that came down from heaven, even the Son of Man which is in heaven." (John iii., 13.) Jesus Christ lived there so constantly that we could say, even while here, "The Son of Man which is in heaven." It was necessary that He should accomplish His work, and also that He should keep fast hold of God: "For verily, He took not on Him the nature of angels; but He took on Him the seed of Abraham (Heb. ii., 16); in the original "He took hold of the seed of Abraham," the word employed where the Lord "caught" Peter, in the lake of Galilee. When our race was sinking under this burden of condemnation, Christ reached down and took hold of the seed of Abraham. Just as my brain takes hold of my body with these encircling fingers of nerve and fibre and muscle, holding and controlling that body; so Christ took it with an inward hold. But He did not let go of God's nature. Had Christ taken hold of our humanity, and let go of God, we know not but He might Himself have been dragged down and sunken in our own perdition, such a tremen-

dous weight and awful burden of our condemnation did He came under.

If this be so, we see the force of these words. He took hold of our nature, in order that He might die, and rise again in it. "Christ died for our sins, according to the Scriptures." (I. Cor., xv., 3.) Christ took all these facts into his life. He is not simply the man that is, but the man that was. Just as the tree holds the growth of former years in the rings on the trunk, so He holds all—the past, the present, and the future. "I am He that was dead: behold, I am alive forevermore." If we come into relation with Him, all that He was we were, and what He is we become.

He died for our sins. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead" (II. Cor., v., 14), by the true version, "Then have all died," past definite. That means, if He was our representative, what He did for us, was done by us. By His death is meant our death, and we can say, with Paul, "I was crucified with Christ," one of the sublimest facts in the New Testament. During a speech in war time a man in the audience called out: "Did you know old John Brown?" "Know him," he exclaimed, "know him. I was hung with him." Everybody knew what he meant; he was so completely with him in the cause of liberty that he felt that, when John Brown was hung, he was hung. So looking back to the cross, Paul could say: "He died, and I died in Him."

We are not pardoned on the ground of any compromise. God has not agreed to let us off for fifty cents on a dollar: He has not allowed us to go into bankruptcy and take a poor debtor's oath. We are forgiven on the ground of justice. Justification is Paul's word.

He is just to you because in Christ you have died. So in Romans, you read: "he that is dead is free from sin;" revised version, "he that hath died is justified from sin." A man was drafted in the war, and his substitute went to the field of battle and died. When the man was drafted again, he pleaded that he was dead, and was justified by the courts. That point has been decided in court three times: once in America, once in France, and once in Germany.

The resurrection is the complement to the crucifixion. His risen body is God's receipt come back to declare that the debt has been canceled, and there is no one in condemnation. Thus we are justified by the risen Christ. Our justification could not be withholden a day longer. Some people talk about how Christ burst the bars of death. He did not. Had He come out of the grave twenty-four hours sooner, he would have broken jail, but He could not have been kept there any longer, because the time had expired for which He had been sentenced. We are told distinctly that He was raised from the dead, because He could not be holden by death.

Putting these last two points together, in Colossians (iii., 1) we read: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." As He was, so we are, and as He is to be so we shall be, dead with Him and risen with Him. "For what the law could not do in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Rom. viii., 3.) He could not fight the battle of sin outside and so came inside, and fought it out in the flesh itself. I remember a thrilling scene described by a historian at the siege of Balaklava. It seemed at one time that it was to be taken, and one of the besiegers

leaped upon the battlements, and waved a flag there. One of the defenders instantly leaped out and threw his arms around his waist. The besieger grasped the other by the throat, but he made a supreme effort, and leaped with him to the depths. Both were dashed to pieces, but the city was saved. Jesus Christ grasped our nature, and the conviction of that nature grasped Him around the throat. He carried our nature into the grave, but rose again with it, and carried it into heaven, where He to-day lives in that nature.

Jesus Christ is gone before ;
In the body, here He wore :
He that as our brother died,
Is our brother glorified.

The future life of Christ: the One to come. He is called antichrist who denieth Jesus Christ's coming. The moment He took His place on the throne, He set His face towards this earth in anticipation. We are to take His attitude, to which are three parties. The believer, Jesus Christ Himself, and nature itself, are all represented. We often hear that such a person "cherishes a hope that his sins are forgiven." "What man seeth, why doth he yet hope for?" Hope has only to do with what is future. "Which hope we have as an anchor of the soul, sure and steadfast." He is there, and He is our hope. Throughout the Scriptures, hope means simply the anticipation of Christ's return.

In the enumeration of the various articles of the Christian armor, we are told of the helmet, "the hope of salvation." The head is the vulnerable point with students. I never found a man who had a lively hope of Jesus Christ who was sceptical. Jesus Christ has a work to complete on the earth. How strange that any intelligent Christian should think that we are going to be taken off to some remote, indefinite, transcendental

region, beyond the stars, for our reward. Christ has much to do on the earth : the restitution of all things in the soul, the body and the earth. He has begun to restore just in that order : regeneration, restoring the soul to God ; resurrection, restoring the body to God ; regenesis, restoring the earth to God.

To vindicate His character, Christ must have His throne on the very earth where He had His Cross. Did you ever think there were three parties that suffered under the curse ; the woman, the man, and the earth ? The woman's curse was to bring forth in sorrow : the man's curse was to earn his bread by the sweat of his brow ; and the curse of the earth was, "thorns and briars shall it bring forth to them." Christ took every one of these curses. He came to this life from the womb, and Paul says : "Nevertheless, she shall be saved through the childbearing : " that is, the bearing of Christ is the salvation of the woman. When He humbled Himself that He might be born of a virgin He took that curse. In the garden He took the man's curse, for He sweat as it were great drops of blood. When those sweat drops fell to the earth, it was a token that by-and-by this whole earth is to be renewed. And, when He went up to the cross, He took the earth's curse, for they put a crown of thorns on Him, and all the universe saw that, just as He bore the thorns on His head, He was to lift that curse off from the earth. The great German poet breaks forth in this strain : "O earth, thou grain of dust in the infinite spaces, thou Bethlehem Ephratal among the princely cities of the universe, thou art and thou remainest the one among ten thousand lights and stars. He that once trod thy sands will yet return to thee and accomplish a great work, and, as thou dost drink up His blood and His sweat and His

tears, thou wilt furnish for Him a throne and coronation."

Everything said about Jesus Christ in this final triumph is true about you and me, if we are His. He is to judge the world, and we are to share with Him. He is to reign and we are permitted to reign with Him. He is to subdue all things under His feet, and we are to be sharers in that triumph. Is it not true that whatever happened to Jesus Christ comes to pass in the soul and body of each believer?

Do you want to know what your future is to be? Study what Christ was after the resurrection. See what He was, absent and present, now eating bread and fish and honeycomb, and now talking majestically about the kingdom; now directing the net of the disciples to be cast into the sea of Tiberias, and now directing the disciples to spread a great net of missions. What a strange life! That gives you some idea of what we shall be when we shall reign with Him. "They that wait upon the Lord shall renew their strength, they shall mount up on wings as eagles, they shall walk and not be weary, they shall run and not faint." God grant that we may be so identified with Jesus Christ that we shall be thrilled and stirred to the very depths every day with the sublime truth that all that He is to be we shall be in Him.

CHAPTER XVII.

GRACE.

Sermon by Mr. D. L. Moody—Grace in Threefold Aspect—Salvation a Free Gift—Trying to Save Oneself Illustrated by Indian—God's Gift of Eternal Life—Grace Needed to Live out the Christian Life—Lady Pendulum—Grace given Day by Day—Grace to work out Salvation—Show Your Colors.

Titus ii., 11-15: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

You will find here grace brought out in a threefold aspect: grace that brings salvation, grace that teaches me to live out this salvation, and grace teaching me to work it out. If you are saved and have grace enough to live out your salvation and grace enough to work it out, even your enemies will have to admit that you have an unnatural power. There is not a word in the English language so misunderstood as grace, which means undeserved mercy. The moment one finds that out, he will not be trying to establish his own righteousness, or try to save himself by his works. More people are kept out of the kingdom of God in this country by their good works and good resolutions,

than by any other thing. Many think if they do as near right as they can, they will come out all right. It is not by works that we are saved, but by grace. In Martin Luther's day that was fought out. It is to him that worketh not. Under the law it was "do and live," but under the new dispensation it is "live and do."

The grace of God that bringeth salvation has appeared to all men. Salvation is as free as the air we breathe. The law never will nor can save men. I see some of you scowl. Go and see if you can find any man that was saved by the law. What then, did God give the law for? Paul tells us in Romans, 3rd chapter, that it was "to stop man's mouth." When a man comes near the kingdom of God, he stops his mouth. Many a time I have heard men in the inquiry room talking about "what I think." I always say that man is a good way from the kingdom of God. When he is near the kingdom he has nothing to say. Then God begins to deal with Him.

Before the Chicago fire, I promised to take my children to Lincoln Park to see the bear. After my little boy was ready he played in the dirt and got his face dirty. When we got to the park he said: "Take me in and show me the bears." "Oh, but you are dirty." "Why, mamma just washed me." "But," said I, "you have got some dirt on your face." But I could not persuade him. I just took him to the looking-glass, and it stopped his mouth. That is what the law is good for, to stop every man's mouth. A man who is trying to measure himself by the law is pretty small, but if measured by his neighbors, he is about two inches taller than anyone else. Under the old dispensation the prodigal would have been turned out into the square and stoned. The law says, "Smite him;" grace says, For-

give." The law says, "Cast him out;" grace says, "Bring him in."

Then I will admit salvation is worth working for, going through a great deal of suffering for, but you don't get it that way. It is a gift, and if you work for a gift, it ceases to be a gift. If I offered you that Bible as a gift, you must take it as a gift. The wages of sin is death, but the gift of God is eternal life. If there is a man here who is not saved, you have not to lift a hand for salvation, but just receive it. If man could have worked his way back to heaven, do you think Christ would have suffered and died? When Christ stood on earth, they came to Him and said: "What shall we do to work the works of God?" Did He tell them to feed the hungry? "This is the work of God, that ye believe on Him whom He hath sent." "But," you say, "Does not the Bible say that pure and undefiled religion is to visit the poor and the fatherless?" Yes, but He doesn't say that to a dead man. A man must first have spiritual life. Then he gives him work.

Eph. ii., 8-9: "For by grace are we saved through faith; and that not of ourselves: it is the gift of God: not of works, lest any man should boast." In man's kingdom you hear a great deal of boasting, but in God's kingdom it is all excluded. A man goes into a city and gets rich suddenly, and you hear he is called a self-made man. But if you get into the kingdom of God there will be no chance for your boasting; because if you get there, you must take it as a beggar takes a gift.

When I was preaching in a southern city a few years ago, the minister said: "When you go into the pulpit, I want you to notice a certain man, and I will tell you about him." "Well," I said, when I got

back, "what about that man?" "Well," he said, "when the war broke out, he was appointed a spy, was arrested as a spy, court-martialed, and ordered to be shot. When in the guard-house, waiting to be executed, he would curse Lincoln, to tantalize the soldiers, and at last they said they would be glad when he was shot. One day a Northern officer came, and he thought he was to be shot, but the officer gave him a pardon from Lincoln. The man's countenance changed, and he said he had never done anything for him. When the truth dawned on him, he wept like a child." That is grace. The law said, "Shoot him;" grace said, "Save his life." So a Scotchman said it took two to convert him, the Almighty and himself. When asked what he did he said, he did everything he could against it, and the Almighty did the rest. You have heard of the man at sea who was very much excited when he thought the vessel was going down, and bothered the captain by asking what he could do to help. Finally the captain said, "If you want to help save the vessel, hold up that rope." He did so, and after the vessel was saved, found that he had been told to hold on, just to keep him still.

Rom. iv., 4-5: "Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Notice, "to him that worketh not." "But," you say, "what is that passage, 'work out your own salvation with fear and trembling?'" It is curious to notice how some men talk about working out their salvation when they have not got it. We take salvation as a gift, then we work from the cross, not towards it. We work because we are saved, not to be saved. In other words, he says, finally, that if you work you do not get it. It is

“to him that worketh not.” If you work for it, it will place you off the ground of grace entirely, as if God owed you something. You will never succeed, till you give up all efforts to save yourself. Someone asked an Indian how he got converted, and he built a fire in a circle round a worm, and then, after the worm had crawled round every way and then laid down to die, he reached over and took him out. A Sunday school teacher trying to show what salvation was, gave one of the boys a watch, and he grinned at him and handed it back. He passed it to the next one with the same result, and so on to the smallest. He said to the smallest boy, “Take me at my word,” and he did and put the watch in his pocket. The teacher said, “I thank you for taking me at my word. It is yours, wind it up and it will keep good time.” A great many of you are like the large boys. You are offered the free gift of God, and you sit there and smile. When you preach the gospel, not one in a hundred think they can get something for nothing. Think of it, eternal life for nothing. I wish I could describe what the gift of God is. It seems to me that men are not so blind that they could take this gift and hurl it back into the face of God. Everything a man has got he will give for his life. A vessel at sea is becoming a wreck; how much the passengers would give if they could step into a lifeboat; everything they have got they would give to save their lives, only for a few short years. But think of life everlasting. You can have it now if you will. See how men hold on to life, full of pain, sorrow and disappointment. You can hardly take up a paper that you do not read of some terrible calamity. And life is so short. Death is inevitable. If we live threescore years and ten, it is but a breath, it will soon be over. But just to think of

the life without an end. Can you comprehend it? Life forever, it is hard to hold that thought, but that is what eternal life is. Not only a life as long as God's life, but as pure and sweet and happy as God's life is. You go into a city, and there is not a day you do not see the hearse winding its way to the cemetery, but there is one city in the universe that has no hearses, no cemeteries, where death never enters, and where we may live on for ever and ever, a life not only as long as God's life, but as pure as God's life. That is eternal life.

We not only want this gift, but we want grace enough to live it out. The great want of to-day is grace to live out what we have. The cross of Christ is suffering more from its so-called friends than from its enemies. No infidel has written a book that has hurt Christianity half so much as we Christians. When a man lives on a low plane, when God calls him to a higher plane, he injures Christianity. I am more anxious about the Christians in these colleges than about the others. God's plan has always been to begin with His own disciples. If we are living as worldly men, and yet professing to be Christians, don't you see how the world stumbles over us, "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in the present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." There is grace for living, that is what we want. It takes just as much grace for you to come here and hear, as it does for me to stand here and preach to you. You want to be in the spirit, in order to catch the truth that falls from the lips of these preachers. Just make this prayer: "O God, give me grace to

get out of this convention all that God has intended for me." If I do not get grace enough to live with my fellowmen as I ought to, purely among those I associate with, the less I do for Christ the better. What we want to do is to keep in mind, that He has got grace enough to keep us day by day.

A lady in England had to be brought to our meetings in a chair. The first few meetings she looked scornfully at everything I said. When the servant carried her out the first time, I didn't think she would ever come back again. But back she came every day for a week. Finally, she asked them, "Take me into the inquiry room." She said: "You have got something I have not got: you have got a peace and a joy I know nothing about." I began to talk to her about Christ. "Well," she said, "When you go back to America, it will all be over with me." I said, "That is so, if that is a mere impression, but if you get Christ in your heart, it will abide." Well, she could not believe that she could get an impression that would abide. She came into the inquiry room every day. Finally, in a sermon, I made the remark that some people want grace enough to keep them all their lives. I told the story of the discontented pendulum, and said that God gives them grace day by day: "As thy days, so shall thy strength be," and the woman says, "that is me. I have been trying to get grace enough to last me after Mr. Moody went back to America." She came into the inquiry room to tell us that she was going to trust Him that day, and then let the next take care of itself. She wrote me a letter after I got over here, that said that she had talked so much about it that they called her "Lady Pendulum," and she gave me a clock to remember her by.

That is what we want. Perhaps you have grace enough to go through the past year in college, but not the next year. "As thy days, so shall thy strength be. My grace is sufficient for thee." God will not waste His grace to give you enough this month for next year. John vi., 47: "Verily, verily, I say unto you, he that believeth on Me hath everlasting life." We almost always stop there, but the next verse is, "I am the bread of life." God will not give eternal life, and then starve it out of you. All you have to do is to come to the throne of grace. What we want to do in these days is to get up a run on the bank of heaven. I suppose there is not a bank in America that you could not break with a run, but, if we need more of God's grace for every hour, all we have to do is to come boldly and ask for it. I am fond of Rom. v., 1-2: "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Notice three things: peace for the past, grace for the present, and glory for the future. I look back to Calvary, and see the finished work of Christ, who made peace for us. We cannot make peace. And then the grace wherein you now stand: "As thy days, so shall thy strength be." He had grace to keep Moses and Joseph in Egypt, Daniel in Babylon, and so in all ages grace enough to make His servants stand. You will always find that men that have their eyes filled with glory will meet you with a joyful countenance. Men who are looking back and are troubled about the future, are not fit for God's service, because they have got the great question of salvation in their minds. The first thing is to get that settled. There is no trouble but

God's grace is enough to carry you through. If the billows should rise over us, as they did over Job, God has got grace enough to carry us right through them.

Sometimes just a sentence will give you a flood of light. I saw this sentence: "All things before the true believer are glorious." I wanted to find what was before me. I went to the Bible, and found that my garments were to be the garments of the glorified, my society was to be the society of the glorified, my home the home of the glorified, that this vile body of mine should be taken down and I should have a body like the body of the glorified. Is not that something to lift him out of the mist and fogs of this world? But some people say death is coming before glory. But death is already a conquered foe to every true believer. I believe the twenty-third Psalm is more often quoted than any other passage in the Bible, and yet how many people misquote it. They say, "Yea, though I pass through the dark valley," and emphasize the word "dark." Did you ever think that the word "dark" is not there at all? "The valley of the shadow of death." Did you ever see a shadow in the dark? The very fact there is a shadow, shows there is light. "Yea, though I pass through the valley of the shadow of death." All that death does to a true believer is to throw a shadow across his path, and you can walk through shadows. We pass through the portals to the glorious resurrection.

Some one has said it was a good thing Christ called Lazarus by name, or everyone in that cemetery would have risen. "Fear not," said Christ, "I have the keys of death and hell." I thank God that no gravedigger can dig a grave deep enough to bury eternal life. When a man gets eternal life, he has a life that

death cannot touch. It is Jesus Christ formed in us the hope of glory. Everything before a true believer is glorious. "Oh, but," you say, "sickness may come." Let it come, He has grace enough to carry you through that. Rise up. God has got grace enough to keep us in the true course of Calvary all the time. The joy of the Lord is your strength. I never saw a gloomy, long-faced Christian that amounted to anything. It is worse than the east wind in Boston in March. An old martyr said to the king, "You cannot banish me from where Christ is." The king said: "I will take your property," and he said, "My treasure is hid with Christ in God." Then the king said, "I will kill you." "I have been dead forty years," exclaimed the martyr. "What can I do?" cried the king. What could he do? Have you some crook in your path and you cannot rise above it? Make up your mind you will not let these twelve days pass before God lifts you up. Don't talk about circumstances being against you. Isn't God above circumstances? When I was in Scotland, I went to an old bedridden saint, who had been on his bed forty years. I thought he would want me to read with him and comfort him, but I found he didn't need any comforting. He fell when he was fifteen years old, and broke his back. I suppose if any prophet had told him he was to lie there forty years, he would have sunk under it. But his face literally beamed. Said I, "Don't the devil ever tempt you, when you see others well and happy?" "Oh," he said, "Mr. Moody, that is just the way the tempter comes to me. I see an old schoolmate of mine riding by, and the devil says, "If it had not been for your fall, you might have been there." And I see a man walking by, and the devil says, "God could have kept you from breaking your back, and you could be walk-

ing now." "Well," said I, "what do you say?" "Well," said he, "I take him right to the cross, and he got such a fright there, eighteen hundred years ago, that he always leaves me then." I never saw a man who had so much of the grace of God as that man, and everything was against him. I haven't any doubt that in eternity we will thank God more for reverses than for prosperity. I think John Bunyan thanked God for Bedford jail more than for anything else. Young men, let us glory in the cross of Christ.

One thought more and I am through: Grace enough to work it out. First, we get grace enough for salvation, then grace to live it out. Get a surplus before you get grace for others. The fact is, we are a leaky vessel, and must keep under the fountain to keep full. Titus ii., 14-15: "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. These things speak and exhort and rebuke with all authority. Let no man despise thee." What we want is people zealous of good works. If God has got a great work, He calls some peculiar man for Him. Most young men in colleges are afraid of being peculiar. "I don't care about being known as a Christian, I don't propose to have them laughing at me, and calling me a deacon." I would rather have one red hot Christian than the whole of these fellows. If it is right to serve the God of heaven, go and take your stand, and let the waves of persecution come, they cannot extend up there. Any man can go with the crowd, but we want men that will go against the current. If we went back into that antediluvian age and asked about Enoch, we would hear that he was good, but very peculiar. He never went to the race course, where you would find all the country,

but only a few men and women went to the prayer meeting, and he was there. But he shines on the page of history brighter than any star for two thousand years. All we know is that He walked with God, and, as Dr. Bonar says, "one day he took a long walk with Him, and has not got back yet." What we want to-day is peculiar men. They used to say of Elijah, "When all Israel bowed to Baal, that stubborn man stood there alone." We want a few men just now that will stand. One Elijah in this world is worth ten thousand ordinary Christians.

If you live godly, the scoffing, unbelieving and lukewarm professors won't have many things to say for you. If the world don't have much to say against you, Jesus Christ won't have much to say for you. Step out of the regular line of things, and go against the current of the ungodly world. You are only going through college once. Perhaps there will never be a time in your life when you can do so much for the Son of God as during these four years. Make up your mind that you are going to let them know whom you serve.

May God help us, not only to partake of the grace of God, but to live it out and to work it out.

CHAPTER XVIII.

THE HOLY SPIRIT.

Addresses by Dr. A. J. Gordon and Bishop M. E. Baldwin—Descent of the Holy Spirit—Four operations of the Spirit: Baptism—Promise of the Spirit; Sealing—Ownership and Consecration; Anointing—as with Precious Ointment; Filling—“Emptied of Sin, Filled with the Spirit”—Three Dispensations: Revealing the Father, Son and Spirit—“Shall Receive Fruits and Gifts of the Spirit.”

Dr. Gordon said: In John xvi., 7, we read: “It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.” And Christ went away, and the Spirit came. He ascended, the Holy Spirit descended: He went to the Father, the Spirit came to the Church. The first report we have after Jesus Christ’s ascension is that He sat down on the right hand of God. The first word that we have after the Holy Ghost descended is that He sat upon each of them; and, just as Jesus Christ’s present residence and seat is in heaven, the Holy Spirit’s present residence is on earth. Therefore we have not to pray that the Holy Spirit will come down. It is a historical fact that the Holy Spirit came down, and ever since the day of Pentecost, He has been in the church. Not only that, but now the Spirit has a different relation to the church than He ever had before. Then He was in the world in a certain sense, but now the relation is vastly deeper, and Jesus Christ brings this out in John xiv., 17: “The Spirit of truth: whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you,” present tense, “and shall be in you,” future tense. Up to the Day of Pentecost, the Spirit was in the world, touching men

with a certain external contact, as the light impinging on the eye, but henceforth He was to be in the church and in the believer. "Know ye that ye are to be the temples of God through the holiness that is in you?" Just as Christ's birthday was the incarnation of the second person of the Trinity, the Day of Pentecost is in a certain sense the incarnation of the third person of the Trinity. Not only that; let us not think that, because He is in us, He is only an influence. He is just as truly a person as Jesus Christ or God the Father. If I could apply the word "I" to anything, it would be a person, and Jesus Christ repeatedly applies the word "I" to the Spirit. For example, where He said, "Where two or three are gathered together in my name, there am I," that is the Holy Ghost. The Holy Ghost is His other self, co-equal with Him, bearing the same "I."

During the present time, the Holy Ghost is in office. While Christ was on earth, He was in office, and God retired from speaking. After Christ went to the Father, and the Holy Ghost came down, then Jesus Christ spoke out of heaven in revelation, and seven times repeated the words, "He that hath an ear to hear, let him hear what the Spirit saith." And, as God the Father commended Jesus Christ to us as a teacher, so Jesus Christ commends the Holy Ghost.

There are four operations of the Spirit described in the New Testament: baptism, sealing, anointing, and filling. These are not four distinct operations, but four phases of one and the same operation, the gift of the Spirit. Just as we have four gospels that tell us about Jesus Christ, each one showing Him in a different aspect and yet all constituting a single history; so one great act of which we sometimes speak as the enduement of the Spirit has these four heads.

First, baptism. The promise concerning the Spirit was first given in John i., 33, where John the Baptist says: "He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost." And when, on the Day of Pentecost, the disciples came together to pray, for the Spirit of God had told them to tarry in Jerusalem and wait for the promise of the Father, that is precisely this same promise. For we are told that they remembered the promise (Acts i., 5): "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." To show that the promise was not exhausted on the Day of Pentecost, I turn to Acts xi., 16. When the Gentiles were brought in, Peter was first astounded, and then said, "Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Now remember, there is no such thing as baptism of the Spirit. That word never occurs in the New Testament. It is perfectly uniform, "baptized in the Spirit." John indeed baptized with water, but He that cometh after shall baptize you with the Holy Ghost. I baptize many converts. What do I do? First, I tell them to fill the baptistry, then I tell these converts to close their eyes and yield themselves to me, and then I lead them into the water. The first thing that Christ did was to fill the pool. The first thing on the Day of Pentecost was that the Holy Ghost descended and filled all the place. The next thing was that they were all filled with the Holy Ghost; they could not help it.

Do you desire to be baptized with the Holy Ghost? "Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He that baptizeth with

the Holy Ghost". Jesus Christ is the administrator now, not one of us. That is His office. What are we to do, therefore? Yield yourselves to Him. Hold the hands and say: "Lord, these hands that have been busy in getting gain and grasping after pleasure, I yield to Thee." Stop the feet and say; "Lord, these feet that have been walking in devious paths, I surrender to Thee. I shut these eyes that have so often looked upon things that turned them from Thee." If you put yourself in His influence, He will surely do it. He shall baptize with the Holy Ghost, and we want that.

I was reading not long since the annals of missionaries among the Anglo-Saxons, and was struck with the fact that some of the tribes came in great numbers to be baptized, and the leader came, but held his arm out of the water. When they asked him why he did that, he said, "I wanted to preserve my right arm to fight my enemies." That was significant. How many want to preserve the pocket book, an arm with which to carry out their own selfish and worldly battles! How many want to preserve an ear, an eye, or a foot! What is needed to-day is that kind of entering into the Spirit, in which we are henceforth to live; in the Spirit as an element that completely covers us.

Remember that there are two spirits spoken of in the Scriptures. One is, "the spirit that now worketh in the children of disobedience." Many are baptized in that spirit. The other is the Holy Spirit, the Spirit of God. There are these two classes: suppose we try to change places with them. I take a fish out of water, and he begins to struggle and pant and in a little while dies. Suppose that I take you and put you into a low saloon, where they are drinking lager beer and uttering all kind of blasphemy; would you gasp and pant

as out of your element? If you were baptized with the Holy Ghost, you would. Suppose you take a man out of a saloon and bring him here to-night, would he be out of his element? I think he would. If we are baptized with the Spirit, we will walk in the Spirit, live in the Spirit, and pray always in the Holy Ghost. I am sure that is not a vague idea and, since the Scripture speaks so plainly about it, I think we ought to realize it.

Second, sealing. In II. Cor., i., 22, Christians are spoken of thus: "Who hath also sealed us, and given the earnest of the Spirit in our hearts." Sealing means two things, ownership and consecration. That comes out in a beautiful manner in II. Tim., ii., 19. Paul is speaking about apostasy in the church, and how some departed from the faith, "of whom is Hymeneus and Philetus, who concerning the truth have erred;" and then he says, "nevertheless, the foundation of God standeth sure"—that does not shake, regenerated nature, that stands sure—"having this seal—" then come the mottoes on the seal,—“the Lord knoweth them that are His.” That is the first motto, and the second, “Let every one that nameth the name of Christ depart from iniquity:” divine ownership on the one hand, and consecration on the other. Remember that Jesus Christ, as the head of the church, was the first to be sealed. In John vi., 27, we read: “Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you; for Him hath God the Father sealed.” When did he seal Him? On the banks of the Jordan, when He was baptized, the Holy Spirit descended and rested on Him like a dove. Hence the sealing meant ownership and consecration; God spoke out of heaven,

and said: "Jesus, my only Son," ownership, "I am well pleased in Him," consecration.

Edersheim, the best writer I know of, describes a beautiful scene in connection with the Passover. Here is the flock, and a person selects a lamb. He has to examine it very carefully, to find whether there is any defect in it. Then he puts a bit of wax on its wool, and stamps it with a seal, and then fastens it to a stake and puts a cloth round it. To put that lamb back into the flock, or to kill it for family use, would be the most awful sacrilege that any one could commit. There is a type of Jesus Christ. "Him hath God the Father sealed," the only lamb in all the flock that was without blemish, and without spot; therefore to be sacrificed. Take that beautiful passage, "He was holy, harmless, undefiled, and separate from sinners." He was not separate from sinners, the Revised Version puts it rightly; He had our nature, He belonged to our great flock of humanity; "holy and harmless, undefiled and separated from sinners." Just as that lamb was taken out of the flock, so Jesus Christ was taken out of the flock of our humanity and tied to the stake of the cross as a sacrifice for us. My heart longs more than anything else to be tied up like that lamb and all that I have. I go to Christians of wealth and ask for money, and they say, "My money is so tied up that I cannot spare it." I want to see the church of God able to say: "My money is so tied up that I cannot spare it for the theatre and ballroom; it is tied up for Jesus Christ, it is under consecration."

You have a further idea in Eph. i., 13: "In whom also, after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased pos-

session." It is wonderful how the language of the Bible is adapted to the people to whom it was addressed. Ephesus was a great lumber mart; and, when a man had come down in the spring, and selected his lumber, he sealed it with a certain mark, and would leave it perhaps all summer mixed up with the other lumber, but every one who had bought any had some seal on it. Now, writing to these very Ephesian Christians, he tells them that they are sealed till the redemption of the purchased possession. He left us in this world, mixed up with other men. "I pray not that Thou should'st take them out of the world." One day He will come and claim his property; and every one that has a seal will be taken up to meet Him in the air. Eph. iv.,30: "Grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption:" that is, do not grieve the Spirit, the seal whereby you are consecrated to God. It would be like removing the signature to a deed conveying property.

"Grieve not the Holy Spirit of God, by whom ye are sealed unto the day of redemption." What is the seal? "If any man hath not the Spirit of Christ, he is none of His." That applies to every man living. Considering the dead it is said: "If the Spirit of Him that raised up Christ Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." "They shall be mine," saith the Lord of hosts, "in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Hurt no man upon whom is the seal of God. That seal is the Holy Ghost.

Thirdly, the anointing. In II. Cor. i., 21, we are told: "He which hath 'stablisheth us with you in Christ, and hath

anointed us, is God." There is the anointing, but Jesus Christ was the first to be anointed, for, in Acts x., 38, we read: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good;" and in Luke iv., 17-18, we read that Jesus opened the book and read: "The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor." It is the same thing under a different name which He had received at Jordan. Here is a curious fact, in the wonderful Psalm, cxxxiii.: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." How good and pleasant it is to dwell together in unity, not brother with brother, but with the head. What is the allusion here? In Ex. xxx. you will see that God commanded Moses to make a precious ointment called a holy ointment, and men were forbidden to make anything like it. Then it was taken and poured upon Aaron's beard, not simply a drop, but poured, and ran down till the whole body was covered. Aaron was the high priest, and Jesus Christ is our great High Priest. He was anointed on His head for us, and the anointing which is from God flows down upon all His church, even as the precious ointment did upon the beard and garments of Aaron.

Now look at a wonderful fact, that you would not believe if I did not tell you: the church was called by the same name as Christ. Christ is the anointed One, and the church of Christ is called in one instance the Christ: I. Cor., xii., 12-13: "For as the body is one," he is talking about the church, you see, "and hath many members, and all the members of that one body, being

many, are one body; so also *Καὶ ὁμοῦτως Χριστός* so also is Christ. For by one spirit we are all baptized into one body;" as the head is called the Christ, *ὁ Χριστός*, we are dwelling together in unity with Him, and the ointment upon Him is poured down upon all the body, and therefore the whole church is called the Christ. But, wondrous condescension; when God looks upon Him and then upon us, He sees us as one body.

The filling: We are told, Eph. v., 18: "Be filled with the Spirit." It is very easy, you see. If the Spirit fills this room, and we are open to Him, He will fill us. You put an empty vessel into a full tank, and it cannot help being filled, and I challenge any Christian to empty himself of sin and come into the presence of Christ and the Spirit and the Holy Ghost and be filled. Every scientific man knows that winds come towards a vacuum; that is what makes the wind, and, if there is a vacuum in your heart, the Holy Ghost will rush in to fill it.

This is a wonderful expression in John i., 16: "And of His fullness have all we received, and grace for grace." They say that means one degree of grace upon another, grace upon grace. But take it just exactly as it stands, "grace for grace;" every grace that is in Him reproduced in me; love in Him becomes love in me; holiness in Him becomes holiness in me; purity in Him purity in me; perfection in Him perfection in me. "Having predestined us to be conformed to the image of His Son." Here is a mold; I pour melted iron into it till the mold is completely filled, and every line and feature, every indenture and projection that is in the mold will be reproduced exactly in the casting. So, when we are filled with the Spirit, who com-

municates Jesus Christ's love and righteousness to us, there will be grace for grace; every grace in Him reproduced in us.

That is just an outline of these four wondrous thoughts that bring us into relationship with the Holy Ghost. Many of you are students of theology. A professor in Gottingen, that university that used to be considered the centre of rationalism, once said: "Young men, remember that, without the Holy Ghost, theology is not only a stone, and not bread, but it is absolute poison." Verily, it is so, theology without the Holy Ghost is poison, and there have been more men ruined by handling the deep things of God without the Spirit of God to help them, than by any other process that I am aware of. The light is made for the eye; but, if the eye is diseased, the light becomes intolerably painful, it torments the eye. So the truth is made for the soul; but, if our soul is unsanctified, that which ought to come to it as its own native air hurts, injures, destroys. Theology without the Spirit is poison.

Again, many of you are going to preach the gospel. Remember that in regard to theology we have simply one direction as to how we are to know the truth. "Now we have received not the spirit of this world, but the Spirit of God." The only way we can know of God's things is by having God's spirit. There is only one qualification: "they preached the gospel with the Holy Ghost sent down from heaven." Having by the grace of God opportunities for the best training, I would to-day, if called to make the choice, let my Greek, and my Latin, and my philosophy, and my ethics, and my church history go by the board, if I must choose between them and the Holy Ghost in preaching the Gospel.

Thirdly, in closing, I suppose there are some here not disciples of Christ, and I have been thinking all day long what an opportunity this is. We have had great joy and delightful festivities, and you have been in the midst of an opportunity which some of you will never have again. And the word which comes to-day in regard to the Spirit is "Repent and be baptized and ye shall receive the gift of the Holy Ghost." If ye have not the gift of the Holy Ghost, oh, do not wait twenty-four hours without fulfilling the divine directions by which you are to get this best of all gifts.

Bishop Baldwin said: There have been three dispensations: that of the Father, in which He only was revealed, and which lasted to the birth of Christ; that of the Son, which terminated at the ascension; and thirdly, that of the Holy Ghost. It is significant that the third person of the Trinity is always called the Holy Ghost; because of the wondrous character of His work, His fruits, and His gifts. We always are deeply impressed with a feeling of the solemnity of His presence, and can never speak flippantly of that being whom God has called holy.

First notice where we find the Holy Ghost in the Bible. He is said to be present at the creation, and, when our first parents in the garden of Eden held such sweet communion with God, we may suppose the Holy Ghost was there. There would have been three results, if sin had not entered. This material frame would have become like the glorious body which the Holy Ghost shall make it in the day of Christ's second coming. This nature which is now *ἐχθρα εἰς Θεου*, enmity against God, would have become full of the grace and power of the Holy Ghost. And this spirit which has become so dark that it is called the substantive thing darkness,

would have become light in the Lord. Adam sighed after knowledge: the temptation was in this, "Ye shall be as gods, knowing good and evil." At the time of the fall the Spirit took His flight. As a result, this material body, by a law which has only had two exceptions, comes down to the dust. There is the law of dissolution within us. This natural heart is deceitful above all things, and desperately wicked, and the mind, which should have been light in the Lord, is darkness itself. Man, when left to himself, has gone down to worship the beetles and snakes that crawl and creep upon the deep places of the earth. We want all this brought back to us; this body made what God would have it to be, this soul and mind and spirit made as God would have made them, and as God did make them. There were two great hindrances to this work. The first was that the Holy Ghost could never come back until some atonement was made for sin. He was the Holy Ghost, and sin was that awful barrier that He could not pass through; He could not return to the earth until the legal impediment of sin was forever removed. The second was to overcome the desperate, awful depravity of the human heart, which is opposed to the Spirit's perfect sway. When Christ came, it was to open the gates by which the Holy Ghost might come down upon the earth He had left these weary years. When we come to the cross of Christ, we hear our Lord say, "It is finished." It was finished; not merely the great work of redemption, but the pathway for the Holy Spirit. When our Lord ascended on high, the great gift that He obtained was the gift of the Holy Ghost; and so, when the Spirit came on the Day of Pentecost, it was the resulting fruit of Christ's sorrow and death upon the cross.

To-day, there are two obstructions to the Spirit, which must be removed. You can never have the Spirit until the heart is first cleansed by the precious blood of Christ. We must first go to Calvary, before we can realize Pentecost. The Holy Ghost cannot come into the sinner's heart and say, "Peace," when there is no peace. He cannot say, "Thy sins are blotted out," till Christ has blotted them out. He is the Spirit of truth, and the Spirit of truth cannot testify that it is His peace until Christ has made peace. Would you have light and joy and peace; you will not obtain it by ceaseless activities, by philanthropy, or by vows and resolutions; it is just there, beneath the feet of the cross, where Christ's precious blood takes away sin.

Come with me to the cross of Christ. As we stand here, we hear the Holy Ghost say: "Behold the Lamb of God, that taketh away the sins of the world," and when we look up, we hear the prophet say: "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." Here is God's way of peace; can you stand this blessed morning beneath your Lord's awful sacrifice, and take it to yourself? Can you say: "Lord, this is my heart, I do believe that thou wast wounded for my transgressions and bruised for my iniquities, that the chastisement of my peace was upon Thee, and with Thy stripes I am healed. Not my prayer, my garlands, my resolutions, but that substitutionary death, that great sin-offering of God, by His stripes I am healed." This is the pathway of the Spirit, and when you grasp this, the Spirit comes and makes peace and assures us of the value of that death with which the Father, the Son and the Holy Ghost are satisfied. The moment you believe,

the Spirit will come calmly, peacefully, profoundly, and He will testify of Christ that His blood has cleansed you from all your sins.

Among those that have believed, and that are resting upon the finished work of Christ, there is a certain unwillingness to be subject to the Spirit. Andrew Murray beautifully points out that to be subject to the Spirit is to be led by the Spirit, and that, wherever people are led by the Spirit, they do exactly what the Holy Ghost wishes. When Christ was baptized, He was led by the Spirit into the wilderness, and there He was tempted, although that was what you would suppose would be the last thing the Spirit would do.

The ancient city of Antioch is celebrated first for containing the mother church of the Gentile Christians. Secondly, the disciples were first called Christians in Antioch. The word "called" here is deeply significant. It is not the ordinary word translated "call," but the word *κηρυματιοαι*, which denotes a heavenly vision: the disciples were called by a heavenly vision "Christians." I do not think for one moment that that glorious term "Christian" was ever given to the disciples by the good thoughts of the disciples themselves and suggestions of friends, or at the suggestions of foes. But there was something deeply significant in it all. The church was now outside of Palestine, it had commenced a new career, it was to go out into the great world in which we belong, and the Holy Ghost gives it a new name; "the disciples were called Christians first at Antioch."

What does that lovely word "Christian" mean? The Messiah of the Old Testament is identical with the Christ of the New, and both words mean "The Anointed One." Christ was not anointed like Aaron

with the holy oil of the sanctuary, nor like the Aaronic priests, by those around Him, but by the Holy Ghost at His baptism, and was made the Christ, as you and I are made to be Christians to-day by the operation of the Holy Ghost. People are made Christians nominally by their professing the name of Christ, but God only can estimate those Christians who have received the baptism of the Holy Ghost, as Christ did, by the actual descent and operation of the eternal Spirit.

If you are anointed with the Holy Ghost, you will present two features. You will have the fruits of the Holy Ghost, which are enumerated in the epistle to the Colossians, and you will have the blessed *χαρίσματα*, or gifts of the eternal Spirit, and that, first, will make you rich in the proof of that faith, and second will make you able to serve acceptably. Often you see new teachers in the Sunday School take charge of little classes. They think it is a very easy thing to teach a class, and what is the result? They find it extremely difficult, and go to the superintendent, and say, "Please give us another class," and the superintendent will say, "Why do you want to give up that class?" The teacher will say, "I cannot make anything of those boys." The truth is that the boys cannot make anything of him. He talks to them as if they were half a dozen bankers or statesmen or lawyers, and they don't understand it. It is very difficult to do anything for Christ, unless you have the Holy Ghost. If you would acquire the power for service, leave every want to God, and remember, your capacity for work does not rest in your vehemency of desire, or in your natural faculties and various gifts, but in that fullness which the Holy Ghost gives to those that are abiding in Christ. I cannot exalt Christ too much, because I know that the oneness of

Christ with the Spirit is such that it is by the operation of His blessed power that we are fitted for work.

A man must be filled to be a teacher. If he is only half full, he cannot overflow. Where can we get full to overflowing? It is not in the rush of the great meeting, or in the mighty impulse of the moment, but alone with God. I have watched a cloud over the bosom of the sea, and it has sunk down till it seemed to touch the waves, gathering them into its own capacious folds; and, when at last it was full, it rose and the winds drifted it off to land, carrying it over the thirsty earth, and at last God brought it to the field that needed it most, and it gave itself out in refreshing showers. Would you minister to the soul the Word? It is alone with God you will gather strength, power and fullness, and will come out of that consecrated place a full cloud to water the weary ones.

CHAPTER XIX.

SANCTIFIED ZEAL.

Address by Dr. A. T. Pierson—Enthusiasm a Divine Passion—The basis of Enthusiasm Sincerity, in the twofold aspect of Intellectual Conviction and Heart Persuasion—Self-Surrender also Necessary—Lack of Religious Enterprise the Great Difficulty in the Way of the Evangelization of the World—Acceptance of their Personal Obligation by the Young Men of this Generation Would Publish the Gospel to the World in Ten Years.

My subject is enthusiasm. Some think the word "enthusiasm" is from two Greek words, *ἐν* and *Θεός*; that is, the inworking of God. It is at least a magnificent conception. Enthusiasm is a divine passion. It is finely illustrated in such men as Michael Angelo, when he took that block of marble, declaring an angel was imprisoned in it, and undertaking to release the angel. It is illustrated in Da Vinci, who took ten years to paint that "Last Supper." He was so absorbed often for days that he took not a morsel of food. He would sometimes put on a single touch of color, and then leave the work till another day. It is illustrated by Columbus, when he walked the deck, amid a mutinous crew, and besought them to wait three days, and, if land did not appear, he would give up the search. Enthusiasm is also illustrated in James Watt, studying when a boy the mysteries of steam. It is illustrated by Agassiz, who said: "I have no time to make money: I am on the search for truth." This is what I mean by enthusiasm, only giving it a divine direction, and I do not believe personally that there ever was a man who was able to accomplish much for God or man who had not this divine enthusiasm.

The basis of enthusiasm is, first, sincerity. Carlyle says that at the basis of all heroic character lies sincerity, genuineness of character. Sincerity has a two-fold aspect, first, conviction, second, persuasion. By conviction I mean intellectual conviction, a conviction of truth founded upon investigation. We sometimes confound belief with faith. Belief is an intellectual process; assent to a proposition containing a truth. Faith receives a truth or fact embodied in a person; hence we speak of believing in or on Jesus. We do not believe in or on a truth, i. e., of it as a truth, but we believe we have a conviction based on evidence.

We need, first of all, a conviction that the Bible is the Word of God in every part. I do not believe there can be any proper religious enthusiasm not founded on this conviction. What would you think of a physician not being a master of medicine and practice? The more a man is master of his profession the nearer he approaches to success. One great difficulty with ministers is that they do not attain such mastery of the Bible. Even an uneducated man may attain a true mastery of the Word of God. One evidence of the Bible as God's Word is absolutely impregnable, and lies on the very surface of the Bible, namely the attestation from prophecy. In the Old Testament are fifteen hundred divine prophecies, 333 of them centering about the person of Christ. The gap of four hundred years between the two Testaments makes it certain the Old Testament was written at least two hundred years before Christ; therefore there could be no collusion. If the Old Testament prophets were inspired, while making these distinct predictions of Him, it follows, first, that the Scriptures are the inspired Word of God, for no mere man could have foretold so minutely Christ's character. It follows, also, that Christ

is the Son of God, because it is impossible such prophecies should support any pretender. If you master that argument, you may, without other knowledge of the Bible, have an unshaken conviction that it is God's Word. The moment a man is shaken with regard to the inspiration of the Bible, everything else is shaken. You might as well expect to find a building stand without foundation as a sound faith without conviction that the Bible is God's Word. God does not ask you to believe anything blindly. Let every man ask a reason for the faith that is in him.

Secondly, you want a heart persuasion, begotten of experience. Christ says: "Handle me and see." You must come in contact with God in the closet and in the fellowship of daily life, to have this basis of enthusiasm, an experimental persuasion of religious truths. I am speaking now, not to ministers, but to Christians.

When Morse, the inventor of the telegraph, was in Washington, seeking an appropriation to erect a line between Baltimore and Washington, a committee of five was appointed to consider its expediency. They were equally divided, and adjourned for dinner. After dinner the chairman said, "Gentlemen, I am now prepared to give the casting vote in favor of this appropriation, for I have sent and received a message over the wire." Mr. Morse had succeeded during the hour of recess in convincing the chairman by experiment. When you have sent and received messages from heaven, you will not doubt Christianity. God says: "How can two walk together, unless they be agreed?" If you take a journey with a man, you must agree on the point of starting, your destination, and the way from one to the other. That implies in the Christian journey a personal fellowship with God. All starting points in Scripture are from

the blood, and the goal is the glory of God in the highest sense, to make Him known and believed by others. The way is that of continued and increasing sanctification. In this intellectual conviction and experimental persuasion, you have the foundation for true enthusiasm.

Next, self-surrender, by which I mean losing your will in God's will. There is much confusion on this subject. Plenty of people would like to do God's will in their own way; just as children are willing to obey their parents, in their own fashion. Some parents never have trouble with their children, because they never cross their wills. But once cross the will of the child, and you have trouble, unless there is self-surrender. God wants man to be willing to do God's will in God's time and by God's method.

My notion of man's work is that, first of all, it is God's work, which stands to all eternity. God's work is like an immense sphere that fills the universe, with a segment of that sphere over against you. In other words, there is in God's work a portion appropriated to you, and, if you find it out and work out your destiny, you are in fellowship with God. The suggestion was made by Bishop Foss that the glory of all service is fellowship with God. In I. Cor., iii., 9, Col. i., 24, John xv., 26-27, the believer is represented as specifically co-operating with each particular person of the Godhead. That is what I mean by self-surrender: giving up my will, choice and my power for God to use as He chooses.

I speak last and most emphatically of enterprise. One great difficulty is lack of enterprise in religious things. There is no lack of "push" and "dash" in secular things. Merchants will meet wild beasts and every other kind of danger, for the sake of introducing some invention,

or gathering ivory, peacock's plumes and gold. It is said to day that the missionary goes nowhere as pioneer without finding the kerosene lamp. This simple invention goes faster and farther than the lamp of the gospel. There is enterprise enough but it is not consecrated. Jesus Christ said, eighteen centuries ago, "Go ye into all the world:" the church of that generation took up that work, and Paul could say before he died, "The gospel has been preached to every creature under heaven." In a certain sense, that was true. They distributed themselves wisely and within 33 years (which, singularly enough, is the period covered by the Acts of the Apostles) the gospel was preached in all nations of the known world by that feeble band of disciples, that probably did not number more than a thousand. Yet at the end of the nineteenth century we have covered only a tenth of the earth. What is the matter? We have not enough enterprise. Let there be secular spirit, secular capital and secular gain back of it, and the gospel would be brought to the knowledge of everyone in ten years. If God should touch the hearts of the young generation, who have not family, business or any other ties yet, we would give the gospel to the entire world before the end of the century.

There was a decree issued by Ahasuerus (recorded in Esther) with regard to the destruction of the Jews in all the provinces of his empire. That ancient Persian empire extended two thousand miles from west to east, and about fifteen hundred miles from north to south. It contained 127 provinces, in which different languages were spoken. Without printing presses, with no method of duplicating except by manual transcription, without any method of transmitting except by camels and dromedaries, in less than nine months that decree of life was

actually promulgated to everyone in these provinces. That Persian empire on the map of the world covers one-thirteenth of the territory to be reached by the gospel to-day. If, without any of the methods with which we now carry on such work Ahasuerus could in nine months distribute that decree, what reason is there why thirty million Christians should not carry this gospel to thirteen times as large a territory in thirteen times as many months? With no vain and unintelligent enthusiasm, I suggest that the young men of this generation rise in their might and solemnly covenant with God that, while they live, they will see the gospel carried to every inhabitant.

This will never be done till you accept your individual obligation. The terms "clergy" and "laity" have no Scriptural foundation. They were the inventions of the devil in the Middle Ages. True the priests and the people were thus divided in Old Testament times. There was a rigid separating barrier, which no man dared overstep, but in the New Testament, that line disappears. The doctrine of the New Testament is the essential equality of all believers. Nevertheless that phrase "division of labor" remains one of the most vicious and misleading phrases ever palmed-off on the Christian church by the devil. It implies that the ministers are to seek souls, and the laity are to support the ministers. If you are a believer, you are a preacher and minister, and it is just as much your business to look to souls and in your way preach the gospel, as it is mine. Six thousand men and women can never reach a thousand million human beings. When you feel that the work rests on you, that such a portion of the human race is set over against you to be reached with the gospel, we shall not have idle believers, men considering what position

is to be the most lucrative, but godly men asking themselves, "How can I go to work to reach the greatest number of souls with the gospel during the period of my natural life?" Seven men in Germany in 25 years established 75 congregations, made 7,000 converts, preached the gospel in 726 stations and out-stations, besides the churches, and had reached fifty millions of people—as many as now inhabit the valley of the Congo, as many as inhabited the United States in 1870. With 250 men like them, within ten years we will give the gospel to the thousand millions of the human race. We want this consecrated endeavor, that lays itself on the altar without reservation. I pray God will give me the privilege of living to see the young men of this generation taking up this work of spreading the gospel as it has never yet been taken up.

Dr. Guinness tells of a tract in the Soudan district four thousand miles long by one thousand miles wide, containing ninety million people, without a single missionary; that this territory has been explored, and that it is a good country, fairly healthy. Liberia would be a proper place for a basis of supplies, and a line of stations might be established east, penetrating the country. At a recent meeting of the Colonization Society they have promised to assume the expenses of transporting missionaries thither. He says Dr. Guinness is looking for pioneers, and some of the young men at the west are considerably stirred up to the importance of the immediate occasion and a number have already volunteered their services. This is one field where these people are interested to work this up.

I do not care specifically whether you turn your attention to the ministry or not. God has a call for sanctified carpenters, and plumbers, and lawyers, and doctors. En-

thusiasm lies at the bottom of it. We need in these days carpenters that will build with good seasoned timber, and shoemakers that will have their work done when they say they will, and give you good material instead of shoddy. If you, with your knowledge and enterprise in secular matters, will do what God calls you to do, and give yourselves in any sphere of life to reaching the souls you can reach with the gospel, it may be your privilege to live long enough to see every hill and valley on the face of the earth covered with the gospel.

CHAPTER XX.

CHRISTIAN SERVICE.

Sermon by Dr. M. D. Hoge—Service the only Greatness worthy the Name—Modern Revolt against Authority—All Men Subject to Physical and Moral Laws—Honored Servants of God Mentioned in the Bible—Christ the Minister—Origin of all Philanthropy—Service Revolutionizes Society—The Church Organized for Warfare against Sin—Little Opportunities—Consecration and Obedience the Test of Conversion.

In Mark x., 42-45, we read: "Jesus called them to Him and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them; But so shall it not be among you: but whosoever will be great among you shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came, not to be ministered unto, but to minister, and to give His life a ransom for many."

The mere announcement of a text makes different impressions upon different people in the same congregation. On a memorable occasion in our Lord's life, He said: "If any man serve me, him will my Father honor." "Father, glorify thy name." And there came a voice from heaven, saying, "I have both glorified it, and will glorify it again." And some of the people said it thundered, and others said, "An angel spoke to him." What a difference between an inarticulate roll of thunder and the voice of an angel. In this text to-day may we hear more than an angel's voice, even that of the Lord of angels, proclaiming His ministry of mercy to men, and summoning us to seek the only greatness

worth the name, the greatness that comes from disinterested, loving service, rendered to all whom we can influence, for His dear sake who gave the command and illustrated it by His own beautiful life.

In vivid contrast with the spirit enjoined in this text was the rapacious, despotic rule of the Roman proconsular governors who exercised their authority in Palestine; men that came from Rome to enrich themselves with the spoils of a conquered province. We now have a similar case where men enter high official situations very poor, and take advantage of the opportunity to enrich themselves. We have another illustration in the case of the money kings, who, to accomplish their selfish purposes or to humiliate a rival, wreck the fortunes and ruin the commerce of a continent, destroy the honest earnings of thousands of worthy men, and make worthless the little investments of widows and orphans.

"It shall not be so," says our Lord, "among you. Ye have a different model and a different motive." The disciples needed this caution, because there had just been a most unseemly strife among them. We would not have expected it there: a dispute between two of them, and the request made by them: "Lord, grant that the one of us may sit on Thy right hand, and the other on Thy left, when Thou comest in Thy glory." The text contains Christ's tender rebuke. He silenced their shameful dispute, and shamed them by His own august example: "Ye call me Master, and Lord, and ye do well, for so I am, but I am among you as one that serveth."

Such an announcement well became Him we call the Son of Man, but this is not the spirit of the unregenerate sons of men, who have never learned to ap-

preciate the divine object of the apostolic injunction: "Let this same mind be in you which was in Christ Jesus, who made Himself of no reputation, and took upon Him the form of a servant." Men of the world prefer to say, "I stand among you as one that ruleth, and not as one that serves: I am independent of authority." Man loves to stand erect, self-sustained and self-supported, to accomplish his purposes by his own unaided powers, and there is much in the world to encourage this spirit. This world is full of despotism, and in the revolt against arbitrary authority, in the love of liberty which fills the public heart, there is a natural revolt against submission to the authority of a superior, and we don't have this association with the words master and servant. This recoil from service, this chafing under the idea of restraint, human and divine, is founded in a total misapprehension of man's relation to God and to his fellow-men. If God is our creator, the question is settled at once. There can be but one supreme authority in the universe. We are limited by the conditions that surround us. Our life itself is only an emanation. No man was consulted as to whether he would be born or not. No man can choose where he will see the light or where he will close his eyes, at home or abroad or at sea. Our ignorance of all futurity makes us servants, not masters, of the situation. I know nothing more humiliating than the fact that no one knows what will happen the next minute. A telegram may come during this service that will change the whole future of some man's life. We cannot resist what is inevitably approaching in the impenetrable darkness.

Again, we are obliged to be servants and not rulers, because of the physical laws which environ us. We cannot change them, we cannot suspend them. Our

only safety consists in submission to immutable law. Resistance to law is ruin. Let a man make the experiment with any physical law, gravitation, for example. He may wish to soar to the mountain top, but gravitation holds him down. When falling from a great height, he may wish to suspend that law, but gravitation is his destruction. It is through submission to natural law that all the universe maintains its harmony. For that reason waters seek their level, showers fall and dews descend, and the great tides throb through the obscurity of the deep. "Servants all," is written throughout the physical universe.

We are as much bound by moral law. Revolt against moral law means anarchy and ruin. Safety and happiness come from submission, and are twin sisters that bow together at the feet of law and call her mother. It is impossible, therefore, for us to have that fancied independence which men so often crave.

With moral responsibility, we enter upon another department of this subject. Service is the patent of true nobility. The men honored with the name of servants have been the regnant men of the race in the state, in every school of true philosophy, in the church of God. The great masters of thought and those in the realm of the moral and spiritual, are the men that have rendered the greatest service. When this brother (Rev. C. H. Spurgeon, Jr.) commenced the prayer this morning, I recognized the tones of his father's voice, and I call him one of the regnant men of the world, because he serves. It was so from the beginning; and, in the Book that records the kingly men of the race, we find such records as Abraham, "the servant." What, that grand figure towering in the misty past? "The servant of the Lord." Moses, scores of times,

“the servant of the Lord.” Elijah, “the God before whom I stand and whom I serve.” Daniel, “the servant of the most High God.” David, “Truly, O Lord, I am Thy servant and the son of Thine handmaid.” God grant the son of every pious woman this day may be able to say, “I am Thy servant, O Lord, because I am the son of Thine handmaid.” Peter begins all his epistles as “the servant of Jesus Christ.” Paul, “the slave of Jesus Christ.”

Now I bid all these to stand aside, because a greater comes upon the stage. Let the patriarch, the apostle and the prophet vanish, for there stands one greater than any, who says, “I am among you as one that serveth. The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.” Brethren, where did he get that name, Son of Man? The disciples did not give it to him, nor the inspired writers. No human lips conferred that title upon Him. He took it Himself. It was never used except by Himself, with one memorable exception. While they were stoning Stephen to death, he looked up and caught a glimpse of the glorified Jesus standing and looking down upon him, and God’s glory smote him on the face, and he said: “I see the Son of Man.” Why did He call Himself the Son of Man? Because He represented our race; because He wanted to be our elder brother; because, as God the Spirit could not bleed upon the cross and die, He took upon Himself our Humanity (sin excepted), that He might suffer for us, feel for us, sympathize with us, love us, die for us. O Son of Man illustrating what our humanity was before sin tainted it, illustrating what our humanity shall be when grace shall purify and glory ennoble it, what do we not owe to Thee, for Thy condescending to live and abide unto death,

even the death of the cross. "The Son of Man came, not to be ministered unto, but to minister and to give His life a ransom for many."

What could the world give Christ that was not already His? What could it add to the position of one of whom it was said, "By Him were all things made, and without Him was not anything made that was made?" What could the world add to the glory of Him who had been by the Father seated at His own right hand, far above principalities, and powers, and thrones, and dominions, with a name above every name? There was but one new glory Christ could acquire, that of service and sacrifice. All crowns were already His, save one, and that was a crown of thorns. "The Son of Man came, not to be ministered unto, but to minister." His whole life was a ministry of love, of instruction to the ignorant, pardon to the penitent, healing to the sick, of comfort to the sorrowing; and we have an epitome of His life in those sweet little words, "He went about doing good." It was a life clothed in the lowest garb of humility and love, of which we have a memorable illustration when he delivered His valedictory. In that tender moment when He was parting with His disciples, we read that Jesus, knowing that the Father had delivered all things into His hands, and that He came from God and that He went to God, rising, took the towel, girded Himself, poured water into a basin and began to wash His disciples' feet. Who will call service derogatory to the dignity of mankind, when the glory of the Godhead derived new lustre from the humblest service? Thus Christ, shrinking from no service, however menial, whereby humanity should be purified, enlightened and ennobled, gave a new ideal to the world. A new form of

beauty bursts like a star from the very heavens, and rises like a glory on the vision of mankind.

Moreover, these are creative words: "I come not to be ministered unto, but to minister;" for from them have sprung all the philanthropy, all the enterprises which God's people have devised for carrying on His work in the world.

Not only so, but these words have reconstructed human opinion. They have given the world a new balance in which to weigh people, a new standard by which to estimate the height of a man. They have revolutionized public sentiment, as to what constitutes true greatness.

One hundred years ago a discourse was published, entitled, "The Evil things that Pass Under Specious Names." About two hundred years ago, a learned doctor of the English church delivered a discourse which he entitled, "The Fatal Force and Mastery of Words." The world is befooled yet by the fatal force and mastery of words, and among these I do not know any so abused as the words "greatness" and "glory." Our Lord threw out this little leaven into the great mass of humanity. It has been working slowly, but now we have come to the time when people do not estimate men, according to their hereditary rank (though I have no objection to hereditary rank in the right place), social standing, wealth or culture; but the question that begins to be asked of every man is, In what channel of benevolence is he throwing his life? What has he done for the community in which he lives, for the church, for the Commonwealth? I trust the day is at hand when every man who seeks the suffrages of the public will be confronted with these questions: What has he done to maintain truth and righteousness, and public credit,

power and integrity? What has he done in the way of service and sacrifice to entitle him to the suffrages of the public? Therefore these words of Christ reconstruct human society. It is a great thing for a teacher to give the world an absolutely new standard by which to measure men, and a new balance in which to weigh them.

For what purpose was the Church of God organized? A great many glorify the church with the idea that it was organized for its own sake. The church is a definitely appointed organization to accomplish a definitely appointed end, nothing but God's instrument for the advancement of His glory in the world. It is of no use, except it accomplishes that purpose. The church was not organized to give men a pleasant, quiet place like this, in which to spend a Sunday, when all the ordinary business of life is suspended. It was not organized for the people to be entertained by the logic and rhetoric of the preacher. My heart went with that petition (referring to the opening prayer) which said, "Speak, Lord, Thy servant heareth." Let the Lord speak. The church was not organized even to train man and develop him into the stature of the perfect man in Christ Jesus. That is a great thing to accomplish, but even that is not the divine purpose. The true end is not reached till that man trains himself into the image of Christ, all his moral and spiritual powers and all his resources contributing to the warfare that is going on against the powers of darkness in the world. It is for that reason the church is organized and sent into the world, that it may wage a constant warfare against all false kings, till He whose right it is to reign shall reign.

When I went up the hill yesterday afternoon, the Princeton brother was reading a chapter from Isaiah that has always impressed me, because it begins so grandly. "In the year that King Uzziah died, I saw the Lord in His Temple, high and lifted up." Kings died, their thrones became vacant, God lives. "And a voice was heard, Whom shall I send, and who will go forth? And the answer came, Here am I, Lord, send me." This call did not come to Isaiah and the great apostle to the Gentiles alone. It comes to every man that can hear, that is given a heart to feel, that has a work, big or little, to do in the world, and perhaps the most important lesson here is that God descends to use the little things. It is not the great opportunities or gifts, but such opportunities and such gifts as we have, that give the truth its power, when we use them all together. I am glad so many are going on foreign mission work, but it is not necessary, before we can do good, to go to those frozen zones where polar storms sweep over the wintry landscape. It is not necessary to go to those regions where equatorial suns send down their glowing heat, to find the heathen. The worst heathen I have ever seen were men that lived within a few squares of me, who wore our dress and spoke our language, and who had all the vices of heathen, with those of the civilization of to-day. In the mission school in my city, where every Sunday we have gathered these people hitherto neglected, I have had my richest reward in preaching Christ.

This is the consecration of which I speak, and this obedience to the command of Christ is the only proof I know of conversion. I do not object to people's having raptures, going into seraphic moods now and then, but, "If ye love me, keep my commandments," that is

an every day, practical, common sense test that everyone can apply to himself. "Give me a Proof of Your Love" was the title of one of Mr. Spurgeon's sermons in the Tabernacle, that I recollect very well. Christ expects a proof of professed love. That proof is obedience and service, because obedience and service are not only the test of true love, but the bond of true fellowship. I do not believe that we ever get into fellowship with Christ till we learn to work for Him and to delight in the work. Those who recognize their obligation, and work faithfully, and lovingly, and perseveringly, are the men that are going to build up characters that will stand the test of that trial. The young Princeton speaker yesterday afternoon said that when young men got into the mission fields they would find great trials and temptations, and that, unless they had a solid foundation upon which they could build, they would be very apt to be shaken and perhaps thrown into despair. But there is no danger of that, when we come into this personal fellowship with Christ, and when consecration to Christ's work is our meat and drink, our invigoration and our joy. That is why we are building up a character that will stand the test of time and of the last great day.

With obedience is love, a new stone in that spiritual temple that God is erecting, in which the Holy Ghost will dwell. The foundations of that temple are faith. Perseverance is the engineer that adds tier upon tier and stair upon stair. Brotherly love is the cement that binds all the stones together. Memory comes and hangs the walls with tender pictures of the past. Joy comes and fills every apartment with flowers plucked from the paradise of God. Love comes and fills the halls with music, and at last hope comes and throws over

the edifice a beautiful dome, through which aspiration looks up and longs for heaven. But even then, when man enters that edifice, so divine, it is only to clothe him for better, nobler service, here upon earth.

The story is often told of the young man coming back from California, whose vessel went on a rock about a furlong from shore. A little girl came to him and said, "Please, sir, won't you save me?" He unbuckled the belt in which his gold was fastened around his waist, and plunged into the sea with her. He had almost reached the shore, when a great billow struck him and dashed him senseless on the sand. When he opened his eyes, the first thing that he saw was the face of that dear little girl, looking down on him with love and joy. So it will be with us, after passing through earth's tempests, if by God's grace we reach the shining shore, and see there some little face that we had helped to win, that discovery will add a new beam to heaven's brightness, and a new thrill to heaven's pleasure. I suppose that was one reason why I was so impressed with the hymn that you sang, "Jesus, the Pilot." Jesus is the Pilot who bears us safely through these stormy waters; and if we reach the shining shore and are surrounded by those who recognize us as God's instrument in their salvation, it will be a kind of multiplied heaven to us.

CHAPTER XXI.

CHARACTERISTICS OF THE CHRISTIAN MINISTRY.

As required by Our Times—Sermon by Bishop C. D. Foss—Field of Modern Pulpit—Special Difficulties To-day—Need of a Learned, not an Intellectual Ministry—How the Minister Should Study—Danger of Affectation—A Consecrated Ministry—A Soul-saving Ministry—Revivals Essential to the Church's Welfare—Ministry for Transformation of Society—Prerequisites for These Results—What is a Call?

Suppose there had been offered to Demosthenes the opportunities of address and special service to men granted in later times to the Christian ministry. Suppose he had been told that in later times an order of men would rise, with a special divine calling, with a divinely inspired book, containing in short statements all human duty and destiny, and with one day in seven set apart by divine authority, when the wheels of business should stand still, to give these men a chance to arrest the ear of the world on topics of the profoundest interest to all men. What would he have predicted concerning the effect of an orator in a field so immeasurably superior to his own? "Surely," he would have said, "this favored and divinely called and anointed class of men will by their influence abate all the evils of society, and transform the whole face of the earth." Alas, for the vanity of any such presupposition. In many a town the Christian pulpit scarcely constitutes any appreciable breakwater against the whelming tides of infidelity and sin surging around us; and in Christian America not one man in twenty is ever seen within the walls of a Christian church. Surely there must be a great want somewhere.

The ministry required by the times is the same ministry required in all times; the Christian pulpit is chief among God's ordinances for the spread of the gospel in the world. The pulpit must be acknowledged while the world stands the most effective support and ordinance in the world. It is the third great institution of Christianity, having as much authority as the two first.

There are special difficulties in our time. But no obstacles in the way of the Christian pulpit and Christian work ought to be named as any apology for that work, except the obstacles within the church itself. As well might Gen. Grant have complained of the cannon and sharp-shooting of Lee's army; but for them, there would have been no use for him. What we are for is to remove the obstacles in the mind of man, and go on with the conquest set before us.

The ministry required by our times must be a learned ministry. Not an educated ministry: these are not convertible terms. Many an educated man, so-called, is not learned, and many an uneducated one can become truly learned. By a learned ministry, I mean a ministry in such a state that it is perpetually acquiring and containing and increasing in culture and power. It is very likely God will call some men from the plow or anvil straight to a high and exalted Christian work, perhaps in the pulpit, and that the circumstances will forbid a long course of special preparation, and yet the blessing of God will be on them. And yet I plead for a learned ministry in the sense defined. This need is very manifest in our time for many reasons. Times are greatly changed. Our grandfathers lived in another age, almost in another world, from that which surrounds us. The masses have been lifted up to a larger

intelligence, great books of the world are sold for ten cents ; and, if we do not look out, multitudes of people in our congregations will be ahead of us in our thinking, on the very topics on which we are called to preach. In the old times in "Merrie England," not one man in ten, except the priest, could read or write his own name. When William and Mary came to the throne, a Bible was presented to them, and Mary wrote in it, "Presented to King and I on our Crowning," making two mistakes of which any school girl twelve years old would now be ashamed. Because the times have changed, because literature and science and philosophy have all been popularized, and the masses of the people are reading, reading, thinking, thinking ; therefore the spiritual leaders must read and think, and think to a purpose, or be left behind.

Further, the multitude of topics which the Christian pulpit must teach and preach wisely requires the leader of the people to be himself a reader and to be posted on all these themes. By a mistake in your reference to a topic in everybody's mouth, you may bar your way to spiritual power over some man, whom by a little more intelligence you might reach. And, if any man thinks in contemplating the ministry, that, though he does skim over the language, and does not very profoundly study the Word of God, somewhere else than in Massachusetts, there will be a place for him, that in the far West he will be wanted, he is greatly mistaken. I have been all over those regions, and I would as soon undertake to find a place for some raw, unfledged Christian weakling in Boston or in Philadelphia as in Santa Fe. You cannot find such small places without finding a dozen or twenty college graduates and women interested in these questions. Wherever you go, if

you attempt to handle the Word of God, you must handle it with intelligence and increasing intellectual grasp.

But I will not dwell on the need. How are you to bring about this result? Go through the college and the theological schools. Yes, that introduces you to the alphabet of what I am talking about, it places you at the open gateway of the central branches of knowledge. Understand that your life is to be passed in study in order to develop yourself into that capacity which you must reach. Let me quote Dr. Shedd: "By the daily everlasting study of a few great authors:" don't dawdle over magazines or daily papers. Some one says that seven minutes and a half are enough for the daily paper; then stretch yourself on the great authors of the world, two or three each in philosophy, history and poetry. Pass time in your study, in communion with the great thinkers of the race.

Secondly, this need is to be met very largely by daily, nightly and everlasting study of the one Book of books. In two ways: first, minutely, to get the very essence of the text: in the Greek and Hebrew, if you have them, if not, in the Greek. One hour a day in two years will enable you to get the meaning of the Spirit in the very words in which your Saviour spoke and St. Paul wrote. If you have not these, there is still no excuse for not being a great exegete, so long as such English commentaries as Ellicott's and Alford's can be found. Secondly, study it largely. Have you ever read Hebrews through, comparing it with Leviticus, and studying it two or three days? Give the Bible a chance. What would you think of a man who professed to understand Macaulay's History of England by reading one day a few lines on one page in

one volume, and another day a few lines on another page in another volume? These two methods diligently followed will make you a learned minister.

So much for the need and the way of meeting it. Woe to that man who effects a learned style of preaching. Woe to the man who airs his biological and philosophical knowledge, while the hungry sheep look at it and are not fed. Lay down every day all your treasures at Jesus' feet, and, when you come to the pulpit, preach the Word. I knew an eminent minister, who got the notion that his special office was to show men the logical bearings and philosophical relations of religious truth. Alas for the church, when the pastor has a hobby. He announced a series of Sunday night lectures on the fundamental doctrines of all religion, and began with "The Being of God." He preached very profoundly, raised more doubts than the congregation had ever read in their lives, and then tried briefly to answer them. After service, a gray-haired saint was asked: "Didn't the doctor give us a grand sermon?" "Oh, I suppose so, but I still believe in the existence of God." Over against that, put this. John Wesley preached in Scotland, and a Scotchwoman was asked if she knew the preacher was Wesley. "Is that the great Mr. Wesley? Why I understood every word he said." But, young man, make up your mind, if you follow the call to the greatest work ever given to man, to furnish yourself better every week for this work. If you don't, the people will find you out, and they do find many a man out, and put him out, too, before he is forty-five, when attention to his duty would make him acceptable up to seventy. In officially leading a Southern Methodist Conference, I asked a cabinet of six colored presiding elders to select a suitable place

for a certain man, but they all shook thir heads. "Why can't you suggest a suitable appointment for him, that man over in the window, who is bald?" I asked. "I can tell you what ails him," said one, "he's bald on the inside of his head." The way to avoid that is everlasting communion with the great authors, and, above all, with that one Book.

In the second place, what is of greater account still; it must be a consecrated ministry; a ministry in its whole purpose, warp and woof, one of devotement to God and man. From Paul's time to the present, it looks as though God had a plan, that no great new movement in Christianity or in the moral uplift of the world should be made by any man not imbued with that martyr spirit which took Christianity throughout the Roman Empire, so that, in three centuries, it stood on the throne of the Caesars, and saved the Roman men and women and timid children, who had heard the crunching of the bones of their own kindred, and who themselves stood in jeopardy every hour. We profess to believe in a Divine call to the work of the Christian ministry, and of that call the logical sequence is supreme devotement, personal and official, to the God who gives the call. Let the engineer pull out the throttle and play cards, let the pilot of a steamer in a hurricane immerse himself in a novel, but let not the watchman of the Lord be but awake and in dead earnest, when all around immortal souls are in death grapple with their great enemy. The power of such a character is beyond all statement or imagination. Even when such a devotement is made in a bad cause it makes a man in a certain measure omnipotent.

Gibbon gives us an account in his fifth volume of a rebel sect of Mohammedans, called the Carmathians,

who, rebelling against the third Caliph, having only five hundred among them, and having simply made a vow of absolute obedience to their Imaum, started for Bagdad. The Caliph's first messenger appeared and told their leaders: "This hour escape is possible, the next impossible." The Imaum turned and said: "Your master has thirty thousand soldiers, I have but five hundred, but three such men as these he has not." Then he said to the first man he saw, "Plunge your dagger into your heart," and he did so; and to the next, "Leap into the Tigris," and he did so; and to the third, "Fling yourself down from that precipice," which he did. Then, turning to the messenger of the Caliph, he said, "Go, tell your master what you have seen, and then tell him also that before evening his general shall be chained among my dogs;" and it was so. What would happen if every Christian minister in Massachusetts alone had such a spirit of absolute loyalty and devotion to the only being in the universe who deserves it, and were able to say, "Neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God."

As a third qualification for a successful ministry, it must be in its purpose and achievement a soul-saving ministry. If you please, a revival ministry, a ministry which aims straight at the conversion of men and secures it, a ministry which restlessly hun- gers after souls to see them brought into the kingdom of Christ; a ministry which cannot contain itself a single year without this Divinely given hope. I do not plead for wildfire: it is the farthest thing from my nature and habit of thought; but I plead with Almighty God for the fire of the Holy Ghost sent down from heaven upon

all the ministers of the Word, upon the Word which they preach, and upon the hard hearts of the unconverted who listen to them. When the Word is so preached, revivals come. They may come like the still, small voice, or like the mighty rushing wind; no matter how, so that they vindicate themselves as sent from God.

It may be some one says that "evangelists have their place, and pastors theirs, and there is a great work to be done in building up the church." Building up the church! How much do you suppose a man can build up the church under whose ministry no sinners are converted? His work is more likely to be a tearing down of the church. That is the way I have ever found in a ministry of more than thirty years. To build up the church is to take the rough blocks out of nature's quarry, and put them into the walls of the church. Bishop McLevin, of Ohio, said: "All the religion I have began in a revival, and the most precious fruits of my ministry have always been the fruits of revivals." Bishop Simpson said: "Five years without revivals would lead to decline in our strongest churches." Dr. Noah Porter says: "The great want of the church to-day is multiplied, deep, far-reaching, continued revivals." Let these great names carry your thought, if not your conviction, to profound study of this topic.

Again, the ministry in these times specially requires to be a ministry for the transformation of society, for the actual making new men in the image of Christ Jesus, and for the moral regeneration of the masses of the community. There is a false conception in some minds, concerning what the church is, and what it is for. Many seem to think it is a guild or cabal, a mutual admiration society, gotten up to engage in

mild types of some agreeable methods of doing good : utterly erroneous conceptions. The church is the kingdom of God among men. Its work is to build men into God; to take human nature, unattractive, unlovely and sinful, and, by God's might, to lay on it a nature transforming it into the kingdom, and rearing it up in righteousness of daily living, in true holiness of heart, and in preparation for mansions where nothing impure can come. So the Christian pulpit or platform, or the prayer meeting, is not a place where agreeable things are to be said, or bright and trenchant essays read. It is the place where the Word of God is to be brought into the consciences and hearts of those who sit before you for their moral transformation and spiritual uplifting. You are so to preach the Word that that Christian merchant, who has been living righteously all the week, and is consecrated to God, and yet is covered with the dust of the week and wearied with its heat, shall, as he sits before you, be made to feel that he is a partner with the Eternal in the salvation of the world. You are so to speak that that ungodly merchant who has been striving in every way, honest or dishonest, to fill his pocket, shall, while you speak, feel that God or the devil is after him, and will quickly get him. You are so to speak that that busy housewife, who can scarcely get away from the washing of her children's clothes to get to church at all, shall, while you speak, learn what George Herbert meant when he said, rather quaintly, concerning consecration to God, as the sanctifying power for all service:

“A servant with this clause
 Makes drudgery divine,
 Who sweeps the room as for thy laws,
 Makes that and the action fine.”

These four are the great qualifications for a success-

ful ministry. It must be in the sense defined a learned ministry; it must be a consecrated ministry, a soul-saving ministry, and a ministry for the actual transformation of society into righteousness and the image of God. For these four things, there must be four others. The ministry needed must be a hand to hand ministry, a Biblical ministry, a loyal ministry, a manly ministry. I will not enlarge on the topic of a Biblical ministry. The Bible is our perpetual counsel. It is before you all, as the word of God and of Christ, and therefore the ministry for which it provides must consult it. Nor will I pause on the topic of a manly ministry. I am glad to be before some hundreds of young men, who, whatever they do lack, do not lack the practice of a manly and noble development in all wise athletic culture; in all wise intellectual development and power; in all development of conscience and the noblest purposes of men; and, above all, in consecration to God.

But on each of the other topics let me speak a word. It must be a hand-to-hand ministry: after the cannonade from the pulpit, the duel with short swords. Go and find your fellowman where he is, and make him understand that the general message from the pulpit is a message to him. In all the fruits of my own ministry, the richest were on this line. I thank God I have been allowed to witness the power of the Spirit in single sermons. But, where I have had one person reached through a sermon, I have had five or six saved by somebody who sought them through the Spirit. It does not want the tongue of a Chrysostom; it simply wants a heart set on fire with love to Jesus Christ, and a little common sense. To that work, in God's name, I adjure you to be faithful, if you want many stars in your crown.

The ministry greatly needed in our times is a loyal ministry, by which I mean a ministry thoroughly loyal to the great evangelical doctrines which the church has received, and especially to those doctrines esteemed important by the branch of the church to which you belong. I know of nothing which would be more ridiculous, if it were not so lamentable and fraught with evil, than to see a good young sophomore of the pulpit, particularly well dressed, come to the sacred desk with a light and airy step, as though mounting a throne, and lay out before the people an elaborate essay, which proceeds from beginning to end on the cool assumption that the church of which he is the minister, the Bible on which it is built, the Christendom of which it is a part, and the great God who gave that Bible, have no rights except such as first vindicate themselves to his lordly reason. Suppose the village poetaster should so treat "Paradise Lost," or the village architect should express grave doubts as to the excellence of the dome of St. Peter's. "Paradise Lost" and the dome of St. Peter's would not feel it much, but it would fix the grade of the architect and the poet. Read Gladstone's two great essays on "The influence of Authority in Matters of Religion," and see what he says about the attitude of a young lawyer; how he treats the great judges of the world and the great precedents in the books, and follows them till many years of careful study enable him to give an independent judgment. Read what that great thinker says concerning the physician, who is governed by the profoundest study of those who have gone before him, at least till he has had time to master the science of medicine in some humble degree. And then look at a mere infant of the pulpit, who feels able in the early stage of his

ministry to cast doubts on Moses, and on David, and on Paul, and on Christ, and to lead the people to think that each for himself must construct his own Bible, and his own religion. If you enter the Christian ministry, understand that you take a place of high honor and of power, and ally yourself with thousands of men who also have come into a grand inheritance from the past. To the truths which this implies be loyal, till you find that you must differ and doubt, and then say so to your brethren, and go in peace, and they will send after you their benediction and their prayers; but do not stand within the sacred temple of the Christian church and pull down its pillars or undermine its foundations.

I said just now that the evangelical churches believed in a divine call. If God has given you that call, refuse it at your peril. If he has not, do not enter the sacred portals of the Christian pulpit. (A voice: "What do you consider a call?") If you are in doubt about it, that doubt may indicate the first whisper of the Holy Spirit to your heart, and that whisper, listened to on your knees, with much reading of the Holy Scriptures, and earnest prayer that God will give you light, will result in one of two things. By a careful, patient performance of every Christian duty, by God's grace you will be absolved at the court of your own judgment and will know that your place is not in the Christian ministry, but in the ranks of the Christian laity. Or else that whisper will become a louder voice and clearer, till you shall feel in your heart, "God speaks: I will reverently listen."

CHAPTER XXII.

THE SPIRIT AND THE WORD.

Talk by Evangelist G. C. Needham—The Word the Spirit's Medium of Communication to Man—Harmony of the Spirit and Word in Christian Work—The Work of Both in Conversion and Sanctification—Danger of Neglecting Either.

In the counsels of heaven, there was a marriage long before man appeared, which can never be annulled. The Holy Spirit was united to the Word of revelation: "What God hath joined together, let no man put asunder." It is well to keep constantly before our minds the personality of the Holy Ghost. When we remember the qualities, attributes and feelings attributed to the Spirit, we know that He is something more than a mere influence. All that goes to make up personality is attributed to Him.

In speaking of the relation of the Spirit of God to the Word of God, I would first remind you that He is the author of that Word in all its thoughts and terms. I. Cor., i., 13. He makes known His thoughts through the vehicle of speech: otherwise He could not communicate with us. Thereby He has elevated human language, till it becomes divine. The object of the ministry of the Spirit of God in all phases of His work is the exaltation of Jesus Christ, the Son of God. So when we come to the Word, we find that here the Spirit takes of the truths and promises of Jesus, and reveals them to us, so that the personal Christ to which they relate becomes a personal Christ to us.

In the Old Testament we have a pathetic scene, where the sons of Jacob reveal to their father that Joseph is alive. The news was so sudden and startling that he could not believe it, but, when they brought him to the

door and showed him the wagons and chariots filled with grain, the like of which he had never seen, he broke out: "It is enough that my son is yet alive; I will go." It is the work of the Spirit to bring to us all these evidences of the things of Christ. Hence, we ought to put ourselves into an attitude of sympathy and communion with the Spirit.

He is the Author of God's Word. David attributes to Him not only the thought of the Psalms, but the very words in which the thought is couched.

Another thought is the harmony of the Spirit and the Word in the work. There are no contradictions, there is no discord between them. It is the same ministry, and the very names and emblems of the Spirit are given to the Word: Spirit of God, Word of God; Spirit of Christ, Word of Christ; Spirit of power, Word of power.

See how closely the work of the Spirit is connected with the Word. The creeds of all evangelical churches hold that the Spirit of God is the author of regeneration. He, by His mighty power and mysterious workings, creates man's spirit anew. Regeneration is also attributed to the Word of God. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God." I have very little faith in any conversion not the outcome of the divine Word: the seed of God's Word lodging in the human heart and the Spirit of God brooding over it and giving life to it.

The Spirit of God sanctifies, and we ought to become more sanctified every day. There is such a thing as progressive holiness. But what is the instrument of this work? "Sanctify them through Thy truth. Thy Word is truth." It is possible for men to be sanctified without thrills and ecstasies; the Word supplanting the flesh, taking possession of the man and melting him into

the holiness of Jesus Christ. I have very little faith in the sanctification that is not the outcome of meditation upon the Scriptures receiving them in all their power and fullness into our souls.

Growth is the result of the ministry of the Spirit, but we grow by the Word. And then, when we think of guidance, He guides by His Spirit, but thank God for the guidance of the Word, too. Here we have directions for all the exigencies of life.

In the Spirit of God and the Word of God we have all that we require for the carrying on of the work of God. We have seen wonderful things take place, when simple men have sought to honor the divine Word, and look to the divine Spirit to make the Word effective.

Two dangers attend this. If we give ourselves to the study of the work of the Spirit, and to the pursuit of the Spirit's directions alone, we are in great danger of becoming fanatical and unreasonable. Secondly, we are in danger of filling our minds with the dry details of the Word, the geography and history and even the doctrines, so far as their outward form is concerned. We may be very expert in controversy, and yet be as dry in our souls as Gideon's fleece when there was no dew upon it. The Spirit of God is not away in the heavens, hiding Himself in darkness. He is in the heart of the believer, waiting to minister to you, when you put yourself into sympathy with Him. If we are racing through life, and trying to satisfy our consciences on Sundays by taking in what religion we can, we cannot be strong in the Lord. It would be better for a man to put his hand upon the brakes, and say: "You must take time every day to study the Bible, and for a little talk with God, so that, when the hour of duty comes, you are ready for every good work."

CHAPTER XXIII.

INTERPRETATION OF THE BIBLE.

Address by Rev. I. D. Driver—No Critic Formulated a System of Theology—All Progress Based on Difficulties—Goodness, but not Wisdom, Within the Reach of all—Treat the Intellect with the same Care as You Would Your Stomach—Thoughts of God Incarnated Throughout Nature—Analysis of the Book of Job—The Moccasin Man, the Shoe Man, and the Boot Man—Criticism of the Pentateuch—The Witch of Endor—Symbolism.

In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.”—II. Peter, iii., 16.

This is what the apostle Peter says of the scriptures in general, and Paul's Epistles, in particular. Nothing said here would exclude the Bible from the laity, for the passage is positive proof that the scriptures were in their hands, or how could some “wrest” them. The danger spoken of arises, not from misinterpretation, but a wilful perversion, indicated by the word “wrest” (*strebloo*), which means to twist as with a windlass, to screw up the strings of an instrument, to dislocate a limb. It does not refer to a misunderstanding, but to a wilful distortion, which is done to the “other” (plain) as well as difficult parts.

It is not the interpretation of a moral precept which is here referred to. But the apostle refers to special relative questions which can be “understood” in the light of past history, revealing customs, laws, languages, proverbs, and by a proper discrimination between what was “given by inspiration” and what was “inspired,” as we shall see.

The human mind is unable to evade the conclusion that if the Bible is a revelation from God, it must strictly comport with nature: and if it could be shown that nature contradicts the Bible, in any material fact, the Bible, as a revelation from God, would be destroyed; for, as certainly as a book contains the thoughts of the writer, just so certainly does nature contain the thoughts of its maker; and, as Blackstone says, when both are understood and compared, there is perfect harmony. But as we have already seen, while the question of authentication is simple, direct, and easy, the question of interpretation is (as Peter says) "hard," and almost, if not altogether, boundless. Neither is it strange that it should be so when we reflect that any rule for our guidance and safety must be simple and easy to comprehend, while that part intended for our mental culture must contain difficulties reaching to the utmost limits of human progress, for all progress ends with the end of difficulties. Where there is no difficulty, there is nothing to overcome. Where there is no struggle there can be no triumph.

The Bible has difficulties, so has nature. So far they agree. Surrounded by, and working with, all the mysteries of nature, a man can live to old age and understand but little of what he has done and how he has done it; and in five minutes he can read and comprehend from the Bible every moral duty his being requires. These essentials to perpetuate life are as plain in the Bible as they are in nature. No man of the human race has been in circumstances to become absolutely wise; but every one of the human family, possessed of sufficient wisdom to be responsible, can be good; and Jesus did not say—blessed are the wise in head—but the pure in heart shall see God." To understand all the mysteries of nature, does

not necessarily make a better man. The "understanding of all mysteries" and "faith to remove mountains," without "charity" (love or loyalty), profiteth nothing.

As already stated (Lecture Two), from Celsus till to-day, no writer against the Bible has discriminated between authenticating and interpreting an instrument. It is also remarkable that no distinction has been made between what is "given by inspiration" and what is "inspired."

Hence, the "Drunkenness of Noah," "Sin of David," "Polygamy of Solomon," Abraham denying his wife," though all recorded in the histories given in the Bible, are all condemned by Bible law. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—II. Tim., iii., 16-17. Here the apostle gives us the rules by which the scriptures are to be interpreted, and it is very remarkable that they strictly coincide with the rules of evidence that govern our courts of justice to-day.

All that a witness states is "given in testimony," and what he knows is testimony; and telling what another man said is "given in testimony;" but the witness telling what another said does not make it testimony, as the man who told the witness was not under oath; for, as Justice Buller says—"If the first speech were without an oath, another's oath that there was such a speech, makes it no more than a bare speaking."—Bull. N., p. 294. Now, apply this rule to inspiration. If the first speaker is uninspired, an inspired man telling what the uninspired man said or did, does not inspire the uninspired man. Surely, no one can think that an inspired man telling what Satan said, would inspire Satan. When

Moses wrote the sentence—"In the beginning God created the heaven and the earth"—that was "given by inspiration," and was inspired, for Moses was "inspired" to write what God said. When he wrote the sentence—"Ye shall not surely die"—that was "given by inspiration" as much as the other, for Moses was inspired to tell what the serpent said, but Moses writing by inspiration did not "inspire" the serpent. So when the Evangelist wrote—"Say we not well that thou art a Samaritan, and hast a devil," he wrote by inspiration what a wicked Jew said, but that did not inspire the Jew nor credit his testimony.

I have been particular, and have repeated the same words, at the sacrifice of style, to make this distinction plain, as its disregard has confounded the distinction between the histories recorded in the Bible, and the laws of the Bible, and the strongest arguments against the scriptures have been the result of confounding these distinctions.

That only what inspiration tells us God says is "doctrine," is a rule that never can be disputed ; but to "perfect the man of God," inspiration must tell many other things. To give a "perfect" rule of life, humanity needs many things besides laws—example, experience, mistakes, departures—all are needed. To safely navigate the seas, the compass, quadrant and chronometer are not sufficient. By the aid of these the mariner knows which way to go and where he is ; but without the discoveries, mistakes and disasters of those who have gone before him, he is in constant danger. These mistakes and disasters are not put down on his chart for him to imitate and follow, but to show him where there is danger that he may avoid it ; and every such place marked on his chart has been the scene of greater or less

disaster, and its location on the chart is the highest evidence of honesty and wisdom. Viewed from this standpoint, the sins and mistakes of the patriarchs, related by inspiration, show a faithful record and point out to us the danger, by showing the disastrous results and telling of the condemnation of God; yet all writers against Christianity have used these departures to disprove the inspiration of the Bible. As well might they use the past accidents and disasters on the seas, against the art of navigation; and how unaccountably strange, when we reflect that they first ignore the Bible, then condemn Noah, David and Solomon by the Bible; and all this is done by these advocates of universal mental liberty, which allows every man to do as he pleases.

When we discriminate between what is only "given by inspiration" and what is "inspired," and go through the Bible carefully and critically, we will be astonished to find how many difficulties have been removed and how many serious objections have been set aside.

Nothing but what God says dare we admit as "doctrines," and by these alone is every utterance to be measured and believed, whether it be the dividing of seas, raising of the dead, or multiplication of the loaves and fishes. If God says it, I believe it; but if in relating history for instruction or correction, it becomes necessary for God to state what some other person says, and the saying of that "other person" comes in conflict with "doctrines," I am compelled by reason, and all that God has said, to believe the doctrines, and disbelieve what God says another person said.

Every utterance of the Bible was "given by inspiration," but if we make every utterance inspired, we make the history of the Bible destroy its laws; and what was

only "given by inspiration" kills what was inspired. This puts a weapon into the enemy's hands with which he can destroy the Bible, for it gives him what God says to fight with, and leaves us only what God says another said to defend ourselves with.

The whole of Paine's "Age of Reason" is built on this foundation. All Ingersoll's cavils are nothing but an array of the histories related in the Bible against its laws.

With this mode of interpretation, making no distinction between history and law, every civil government could be destroyed and every court of justice swept out of existence. Paul, in his letter to Timothy, lays down the same principles when he says—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II. Tim., ii., 15.

These plain and obvious rules of interpretation, so much and so long neglected, remove very many of the greatest difficulties found in the Bible.

These were the rules of interpretation originally observed, and not till the decline of Christianity were they departed from. The Apostolical Constitutions, which Whiston and some other learned men think were written by the apostles, in giving directions to the laity for the reading of the Scriptures, say: "What defect dost thou find in the law of God that thou shouldest have recourse to heathen fables? For if thou hast a mind to read history thou hast the book of the Kings; if books of wisdom, thou hast those of the Prophets, of Job, and the Proverbs; if thou desirest something to sing, thou hast the Psalms; if the origin of things, thou hast Genesis; if laws and statutes, thou hast the glorious laws of the Lord God. Propose to thyself to distinguish what rules were from the law of nature and what were added afterwards.

Read also the books of the Kings that thou mayest learn which of the kings were righteous."—Ect. Apos. Con., p. 20, sec. vi. How clear and definite are these distinctions!

In every department of nature all requirements for the guidance, safety and perpetuity of every creature is plain, and depends on facts put within the reach of every creature. To man alone the philosophy of these facts is accessible. Acting upon these facts brings all their benefits. Nothing but their study and comprehension can give mental progress. Right here is the beginning of difficulties. In all the departments of Nature's school but one instrument of development is employed—pressure. In all the vegetable kingdom, from the blade of grass to the giant red woods of our coast, some of which were standing when God called Abraham out of Ur of the Chaldees, four thousand years ago, there is not an exception to this rule. Each from the day it enters upon the career of life, has to battle with the tempest and conflicts of the elements; and if it cannot bear the "pressure" it must die. How clearly the careful student and lover of nature sees this as he beholds the giant firs that adorn our mountain sides. Centuries back a pod contained two seeds. Bursting open on a calm and quiet day one fell into a low valley, surrounded by high mountains and a dense forest, protected from winds and storms. The next day, in a heavy gale, the other seed drops and is carried to a high summit, where exposed and alone, it begins life. After three hundred years of development, look at the brothers. The one protected by mountains and surrounding forests and relieved from "pressure," erects its tall and slender form and sends its top to mingle with the clouds. The other exposed to fierce tempests and reared under continued

pressure, stands a monument of strength and capable of enduring for centuries what his brother could not stand for an hour.

This principle holds good in the development of the physical, mental, and moral powers of man. Take twin brothers, like the two "seeds;" subject one to severe discipline—put him under "pressure" in body and mind, and when he is forty years old he will weigh the mountains in a scale and the hills in a balance, and stand with inquiring gaze on the threshold of infinity. Let his brother run without physical or mental pressure, and compare the two in body and mind; and does not all this hold good when applied to the moral nature of man? Can moral character be developed without pressure? Can there be a triumph without a struggle; a road with but one end; an "up" without a "down" or a "right" without a "wrong?"

Nature never puts capital stock in the hands of an idler. Jesus, when speaking to the servant that "hid his talent," only expressed the natural law when he said, "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." Heaven is nothing but the "survival of the fittest;" for Jesus said, "The kingdom of heaven is like a net cast into the sea, and out of which they gathered the good and cast the bad away;" and a revelation without "difficulties" can never produce progress, and could only be adapted to the inferior creature, incapable of progress, as shown in our first lecture.

There is nothing revealed in the Bible but what can be made to appear reasonable and shown to be a fact, on a comparison with nature; yet, in both cases, the philosophy of the fact is an ever-increasing study.

Difficulties are the parents of all progress. Things "hard to be understood" is the price paid for all wisdom. A religion without difficulties never came from the author of nature. For the last three thousand years no pagan worship has contained anything "hard to be understood." The regions of the dead have made as much mental progress as the generations of the living. Twenty-five hundred years before Christ, China made gunpowder, and yet has gone no further than to blaze it away in fire-crackers. Two thousand years before the Christian era she had the magnet, and yet a Chinese junk never crossed the ocean unless she was towed by a Christian ship. Show us one step in mental or moral progress for two thousand years, outside of where the Bible circulates. It contains the germs of all natural and scientific progress.

Another important principle of Bible interpretation is found in a knowledge and careful study of the languages employed in revealing its great ideas—I am not now going to speak of the Hebrew or Greek, however important—and ceasing to be spoken, suffer no change. In addition to these there is another language by which the original ideas are preserved—I mean the language of symbols, employed by Masons and Odd Fellows to convey a uniform system of teaching around the world. This mode of rendering thoughts visible was the first used by mankind, and can suffer no change by lapse of time. So long as nature remains permanent, just so long will a symbol convey the same thought to every intelligent eye. A picture of a man on horseback would convey the same thought to men of every tongue.

Herodotus, father of Greek history, tells us that when Darius invaded the Scythians, when in a perilous situation, a Scythian messenger was sent to him bearing a

mouse, a frog, a bird, and five arrows. This Darius thought a favorable omen, as the mouse lives in the earth and the frog in the water, and sending earth and water in ancient customs was a surrender; but Gobryas, his general, said, this is forced and not half the message; for "unless you can fly in the air like birds, or swim in the water like frogs, or hide in the earth like mice, you cannot escape these Scythian arrows."—Book iv., chap. 132.

By this ancient mode a fuller was represented by two feet standing in water; a charioteer by a hand holding a whip; a judge by a man without hands or eyes; justice by a woman holding a pair of scales evenly balanced; a ruler by a star, etc. The Bible was the first book printed, and the first written in letters. In using these symbols the inspired penman used letters to express them, as I have done, calling each by its name, as "judge," "star," etc. This language in the Bible answers the same purpose that Latin and Greek answers in our laws and sciences, and in the scriptures no two writers ever use a symbol to express two thoughts, any more than our English writers use a Latin word to express two ideas.

This language is never used to teach moral lessons, but to convey a prophecy, where it becomes necessary for a time to conceal the meaning, or to preserve a doctrine from corruption. To understand these and all other difficulties makes no better Christians, no more than to understand all our difficult constitutional questions makes a man a better citizen; yet in both cases, it is necessary to preserve the principles of government, as a false interpretation would destroy both. "The reason of the law is the life of the law."—Coke.

Take a single instance: Paine, in his "Age of Reason,"

says Christ was not even an astronomer, for he says the "Stars shall fall from heaven," and argues the impossibility (I write from memory), "as these stars are larger than our earth and could not fall upon it." Christ was here speaking of the destruction of Jerusalem (Matt. xxiv). He predicts the destruction of the temple, points out the course of the Roman army, mentions their ensign (all in symbolic language); then, speaking of the destruction of the Jewish polity and the dispersion of the Jewish rulers, says, the "stars" shall fall from heaven, etc. Here he used a symbol that for two thousand years designated a ruler, and has done the same to our day.

Remember Joseph's dream, for which he was sold into Egypt—"I dreamed that the sun, moon, and eleven stars made obeisance to me." His brethren understood it, and his father reproved him, saying, "shall I and thy mother and thy brethren bow down before thee?" In this symbol his father held the place of the "sun," his mother the "moon," and his brethren, as heads or rulers, the "eleven stars."

And following this ancient symbol when we make a new state and bring into our national family a new ruler, we put another "star" on our flag.

Nothing can be more unnatural and inconsistent than to object to the Bible as a revelation from God because it contains some things "hard to be understood," when the very fact is strong evidence of its divine origin; for, had it been the work of man, it could contain nothing above man's comprehension, and could never live in the light of progress. Nothing but a divinely inspired system could take the world as Christianity found it, overturn the wisdom, philosophy, and religion of all past ages, live in all the progress the world has ever

made, hold in its grasp the educational institutions, and live in the light of the nineteenth century.

Rising in the morning you look out on the harbor of Portland, Oregon. A ship lies at anchor with a British flag floating at her mast-head; she dropped her anchor at night, while you were asleep. Three things you know, although you saw neither one. First—you know she crossed the Columbia bar. Second—you know she followed the meanderings of the Columbia to its junction with the Willamette; there she left the Columbia and run up the Willamette to where she lies; and, third—that there stood at her helm an intelligent being, who knew the meanderings of those rivers.

Just as well do I know, when I see a book that has guided all the progress of the last two thousand years, without coming in conflict with a single principle of nature, that this book and nature have the same author. The very objections urged against the doctrine of the Bible have provoked controversy and caused progress. For instance: The Christian religion has been objected to because it has produced so many sects; but, on a careful examination, this will be in its favor. Truly I can say, if the Bible required all Christians to unite in one physical or outward organization, I could not receive it as a revelation from God, for reason and the Bible both tell me that “The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made”—Rom. i., 20; and all that God has made is opposed to the thought of bringing all men into one form of government, human or divine. On everything the Creator makes He places two marks—“unity” and “diversity,” and in every department of nature, from the lowest to the highest forms of life. By “unity,” the naturalist designates all the different spe-

cies of creation. By "diversity," he tells the different individuals of each species. As a race we all have formation and characteristics that identify us with a race of creatures called men. Obliterate this mark, and you cannot tell a man from a horse. But this is not all the marks nature uses—she puts the second mark, called "variety," by which you tell one man from another. Obliterate this mark, and all courts of justice are instantly destroyed; for you cannot tell the judge from the juror, nor the lawyer from the prisoner at the bar.

The same is true in the race of animals we call "horses." Shape and formation indentify them with this race of animals and distinguish them from every other animal. Obliterate this mark, and you cannot tell a horse from an ox. But nature has put a second mark—"variety." Obliterate this, and the right of property would cease, for you can no longer tell your horse from my horse. This holds good in nature, from the lowest to the highest forms of life—the Creator's name on all he makes, and reads—One Infinite God—"unity" and "diversity," as we found in our first lecture. Now, if God has formed a government on earth, have I not a right to demand these same evidences? "Loyalty" will eternally unify them, and diversity will improve them. Is not this, as a matter of fact, true of the church of God? In this respect, I am willing to submit it to the most rigid scrutiny, and compare it with every other institution on the face of the globe.

In all the offshoots and diversities, from Abraham until to-day, taking in Jews, Mohanmedans, Catholics, and every Protestant sect, there is greater "unity" of sentiment than exists among those who reject the Bible as a revelation from God. Among all I have named, there is a common belief in the existence of the same God.

Not an attribute of his nature is denied—justice, mercy, love, omniscience, omnipotence, etc.; rewards and punishments under his government, and the immortality of the human soul. But there is no unity among infidels. Paine says—“I believe in one God and no more, and I hope for future life.” Others say—“Brother Paine, you are mistaken; no such being exists. God is a myth—a gross superstition.” Another says—“Death is an eternal sleep.” They have not a single article of faith upon which to agree; they only unite to tear down the hopes of immortality; and in this, the atheist gives the right hand of fellowship to the spiritualist, who is in constant communication with departed spirits, separated by a gulf as wide apart as life and death; and yet their united efforts from Celsus till to-day, like the apostle’s “chain,” has only contributed to the “furtherance of the gospel;” and all their attacks have done is to cause a more critical study of the word of God, showing its agreement with nature. If I were called on to give a theological definition of the nature and effects of Colonel Ingersoll’s labors and mission, the best I can think of is—“The Devil’s whetstone to sharpen dull preachers on.” But it might be asked if a man’s labors and mission contributes to the futherance and building up of a good cause, is he not to be accounted as one of the laborers, and, with them, receive a reward? I think not; for Jefferson Davis contributed more to the destruction of slavery than all the politicians and statesman from Washington to his day; and yet from the American people, he was entitled to no reward.

SUMMARY OF ATTENDANCE.

<i>In attendance.</i>			Col- leges.	Stu- dents.
I. Guests.....	36	II. Canada.....	8	11
II. Delegates.....	431	Ark.....	1	1
III. Others.....	91	Conn.....	2	29
	—	Ga.....	1	1
	558	Ind.....	3	5
Twice counted.....	33	Iowa.....	4	4
	—	Kans.....	2	5
	525	Ky.....	1	4
	—	Me.....	3	6
		Md.....	1	1
		Mass.....	18	94
		Mich.....	7	20
		Minn.....	2	3
		Mo.....	3	3
		N. H.....	1	13
		N. J.....	7	55
		N. Y.....	13	60
		N. C.....	5	11
		O.....	7	20
		Pa.....	14	32
		R. I.....	1	10
		S. C.....	2	2
		Tenn.....	1	1
		Vt.....	3	5
		Va.....	5	9
		Wis.....	5	12
			120	417
		England.....	10	14
			130	431
<i>Denominations.</i>				
Pres.....	97			
Cong.....	94			
Epis.....	22			
Meth.....	51			
Bapt.....	55			
<i>Occupations.</i>				
Ministry.....	95			
Medicine.....	18			
Law.....	12			
Teaching.....	13			
Missions.....	41			
Y. M. C. A.....	5			
The majority not stated.				

TABLE I.—GUESTS OF THE CONFERENCE.

NAME.	COLLEGE.	CLASS	COLLEGE LOCATED AT.	HOME ADDRESS.	DENOMINATION.	PROSPECTIVE CALLING OR OCCUPATION.
L. C. Parkinson.....	Christ's	..	Cambridge, Eng.....	London, N., Eng.		
C. E. Wilson.....	"	..	"	"		
J. V. Bartlett.....	Mansfield	..	Oxford, Eng.....	"		
W. H. Finney.....	Queen's	..	Aberdeen, Scot.....	Manchester, Eng.		
Robert A. Lendrum.....	Aberdeen University	..	Edinburgh, Scot.....	Edinburgh, Scot.		
C. C. Douglas.....	Edinburgh	..	"	"		
A. S. Martin.....	New	..	Glasgow, Scot.....	Huntly, Scot.		
Alex. Lawson.....	Glasgow University	..	"	Greenock, Scot.		
James H. MacLean.....	"	..	"	Glasgow, Scot.		
Andrew B. Neilson.....	"	..	"	Edinburgh, Scot.		
W. A. Neilson.....	"	..	"	Dungannon, Ireland.		
R. U. Greer.....	Dublin University	..	"	Dublin, Ireland.		
J. Northridge.....	Trinity	..	"	"		
G. N. Smith.....	"	..	"	Cahir, Ireland.		
J. T. Isé.....	"	..	"	Tokio, Japan.		
J. Koms.....	Victoria University	'89	Cobourg, Canada.....	"	Congregat'l.	
Shigehiko Miyoshi.....	Wesleyan Academy	Sp.	Wilbraham, Mass.....	"	Congregat'l.	
Joseph Y. Takasugi.....	De Pauw University	'91	Greencastle, Ind.....	Hirosaki, Japan.....	Methodist	Ministry.
Tokoa Noya.....	Franklin and Marshall	..	Lancaster, Pa.....	"		
Tasuke Hattori.....	Wabash	'91	Crawfordsville, Ind.....	Kobi, Japan.....	Presbyterian	Ministry.
Yew Sawayama.....	Auburn	..	"	"		
Kelzo Koyano.....	Audover Seminary	..	"	Japan.		
H. Maki.....	Mass. Inst. Tech	'93	Boston, Mass.....	Tokio, Japan.		
Tosaku Katsumata.....	Cornell University	..	Ithaca, N. Y.....	Nazoya, Japan.....	Episcopal	Chemistry.
Yataro Mishima.....	"	..	"	Tokio, Japan.....	Congregat'l	Agriculture.
Gitaro Narukawa.....	"	'90	"	"		Law.
Y. Okani.....	"	'89	"	"		
Otoji Takahashi.....	"	..	"	"		
M. Takaki.....	Syracuse	'91	Syracuse, N. Y.....	Yokohama, Japan	Methodist	Agriculture.
Masutoki Ikeda.....	Oberlin	'95	Oberlin, O.....	Tokio, Japan.....	Congregat'l	Philosophy.
S. Yamada.....	Lafayette	..	Easton, Pa.....	"		
Manzo Kushida.....	Univ. of Pennsylvania	'90	Philadelphia, Pa.....	"		
Junzo Kawamoto.....	Univ. of Pa., Med. Dept.	'90	"	"		
Sho. Nemono.....	University of Vermont	'89	Burlington, Vt.....	Kobi, Japan.....	Congregat'l	Medicine.
Y. Honda.....	"	..	"	Mito, Japan.....	Congregat'l	
K. Muramatsu.....	"	..	"	Brooklyn.		
M. Ashikawa.....	"	..	"	"		

TABLE II.—COLLEGE REPRESENTATIVES.

NAME.	COLLEGE.	CLASS	COLLEGE LOCATED AT.	HOME ADDRESS.	DENOMINATION.	PROSPECTIVE CALLING OR OCCUPATION.
C. A. Eaton	Acadia	'90	Wolfville, N. S.	Amherst, N. S.	Baptist	Ministry.
Robert Grierson	Dalhousie	'90	Halifax, N. S.	Halifax, N. S.	Presbyterian	Ministry.
D. J. Evans	McGill	'90	Montreal, Canada	Montreal, Canada	Presbyterian	Medicine.
W. S. Morrow	"	'91	"	Halifax, Canada	Methodist	Medicine.
W. A. H. Van Walt	Univ. New Brunswick	'91	Fredericton, N. B.	St. John, N. B.	Baptist	Education.
E. L. Hunt	Ontario Agricultural	'89	Guelph	Toledo, Ontario	Methodist	Medical Missions.
O. L. Kilborn	"	'89	"	Kingston, Ontario	Presbyterian	"
P. S. Mahood	Toronto University	'90	Toronto, Canada	Toronto, Canada	Presbyterian	Law.
W. H. Graham	"	'91	"	"	Christian	Ministry.
*J. Kono	Victoria	'89	Cobourg, Canada	Tokio, Japan	Congregat'l.	"
Robert W. Duncan	Arkansas Industrial University	"	Fayetteville, Ark.	Fayetteville, Ark.	Methodist	Ministry.
R. E. Beil	Wesleyan University	'90	Middletown, Conn.	New York	Methodist	Ministry.
J. A. Bergstrom	"	'89	"	Middletown, Conn.	"	"
W. I. Ford	"	'89	"	Westfield, Mass.	Meth. Epis.	Ministry.
H. Floy	"	'89	"	"	"	"
A. C. Harte	"	'92	"	Cattaraugus, Pa.	Methodist	Missions.
Henry S. Noe	"	'89	"	Newtonville, N. Y.	Methodist	"
A. C. Rowland	"	'93	"	Montclair, N. J.	Methodist	"
C. S. Winchester	"	"	"	"	"	"
A. G. Beach	Yale University	'91 S.	New Haven, Conn.	Bristol, Conn.	Congregat'l.	Reporter.
Oliver H. Bronson	"	'92	"	Rye, N. Y.	Congregat'l.	"
J. F. Carter	"	"	New Haven, Conn.	Orange, N. J.	Presbyterian	Law.
Samuel Colgate, Jr.	"	'91	"	Leavenworth	Congregat'l.	"
G. S. Eddy	"	'91 S.	"	New York	"	"
G. B. Hoppin	"	"	"	Utica, N. Y.	"	"
Henry D. Leland	"	'85	"	East Orange, N. J.	Dutch Ref.	Missions.
James P. Lloyd, Jr.	"	'91	"	New Haven, Conn.	Presbyterian	"
D. S. Merwin	"	'88	"	"	Congregat'l.	Ministry.
W. G. Noyes	"	'91	"	St. Paul, Minn.	Presbyterian	"
Herbert Parsons	"	'90	"	Lenox, Mass.	Presbyterian	Law.
Horace Pitkin	"	'92	"	Philadelphia, Pa.	Presbyterian	"
John C. Powell	"	"	"	Dayton, O.	Presbyterian	"

A. A. Staggs	"	"	"	"	"	Orange, N. J.	Presbyterian.	General Secretary.
Frederick D. Tucker	"	"	"	"	"	Monson, Mass.	Congregat'l.	Ministry.
W. G. Waterman	"	"	"	"	"	Southport, Conn.	Congregat'l.	
P. P. Wells	"	"	"	"	"	Louisville, Ky.	Congregat'l.	Law.
H. W. Wells	"	"	"	"	"	New Britain, Conn.	Congregat'l.	Ministry.
William B. Wight, Jr.	"	"	"	"	"	No. Adams, Mass.	Congregat'l.	Ministry.
Howard H. Williams	"	"	"	"	"	Cincinnati, O.	Methodist	Ministry.
Glen Wright	"	"	"	"	"	Shiloh, Ga.	Methodist	Ministry.
J. S. Jenkins	"	"	"	"	"	Greencastle, Ind.	Methodist	Ministry.
A. T. Briggs	"	"	"	"	"	Hiroasaki, Japan	Congregat'l.	Ministry.
*Joseph Y. Sakasingh	"	"	"	"	"	Oak Park, Ill.	Presbyterian.	Ministry.
H. M. Lane	"	"	"	"	"	Kobi, Japan	Presbyterian.	Ministry.
*Tasuki Hattori	"	"	"	"	"	E. Litchfield	Methodist.	
A. F. Von Tabel	"	"	"	"	"	Manchester, Ia.	Congregat'l.	
C. A. Torrey	"	"	"	"	"	Prairie City, Ia.	Methodist.	
Herbert C. Ward	"	"	"	"	"	Nashua, Ia.	Methodist.	Ministry.
C. N. Curtis	"	"	"	"	"	Baldwin, Kan.	Methodist.	
F. C. Stevens	"	"	"	"	"	Topeka, Kan.	Congregat'l.	Ministry.
W. H. Howell	"	"	"	"	"	"	Methodist.	Missions and Jour- nalism.
F. C. Trigg	"	"	"	"	"	"	Congregat'l.	Ministry.
H. B. Guthrie	"	"	"	"	"	"	Methodist.	Missions and Jour- nalism.
S. W. Naylor	"	"	"	"	"	"	Methodist.	Professor of Greek.
Frederic Wm. Phelps	"	"	"	"	"	"	Congregat'l.	Ministry.
L. O. Dawson	"	"	"	"	"	Louisville, Ky.	Baptist.	Missions.
J. W. McCollum	"	"	"	"	"	Marion Junction, Ala.	Baptist.	Ministry.
A. T. Robertson	"	"	"	"	"	Louisville, Ky.	Baptist.	Ministry.
Thomas J. Shipman	"	"	"	"	"	Richmond, Va.	Baptist.	Ministry.
A. N. Peaslee	"	"	"	"	"	North Weare, N. H.	P. Episcopal.	
H. E. Walter	"	"	"	"	"	St. Johnsbury, Vt.	P. Baptist.	Journalism.
A. M. McDonald	"	"	"	"	"	Bath, Me.	Congregat'l.	Ministry.
W. N. Donovan	"	"	"	"	"	So. Lyndeboro', N. H.	Baptist.	Ministry.
C. S. Pease	"	"	"	"	"	Middlefield, Mass.	Baptist.	Ministry.
A. K. Rogers	"	"	"	"	"	Waterville, Me.	Baptist.	Electrical Engineer- ing.
W. Oscar Hurst	"	"	"	"	"	Vienna, Md.	Meth. Epis.	Ministry.
E. A. Appleton	"	"	"	"	"	Springfield, Mass.	Congregat'l.	Ministry.
H. L. Ballou	"	"	"	"	"	Wallingford, Vt.	Congregat'l.	Ministry.
A. F. Buck	"	"	"	"	"	Stoneham, Mass.	Congregat'l.	Medicine.
F. E. Crosier	"	"	"	"	"	West Springfield, Mass.	Congregat'l.	
Thomas Coyle	"	"	"	"	"	Amherst, Mass.	Congregat'l.	

TABLE II.—COLLEGE REPRESENTATIVES—Continued.

NAME.	COLLEGE.	CLASS	COLLEGE LOCATED AT.	HOME ADDRESS.	DENOMINATION.	PROSPECTIVE CALLING OR OCCUPATION.
G. Henry Ewing.....	Amherst.....	'90	Amherst, Mass.....	Danvers, Mass.....	Congregat'l...	Ministry.
A. A. Ewing.....	"	'92	"	"	Congregat'l.	
Sidney R. Fleet.....	"	'91	"	Liverpool, Eng.....	Congregat'l.	
S. C. Fairley.....	"	'92	"	Amherst, Mass.....	Congregat'l.	
Edward S. Hawes.....	"	"	"	Burlington, Vt.....	Congregat'l.	
George H. Hall.....	"	"	"	St. John's, Vt.....		
George L. Leonard.....	"	"	"	Bellows Falls, Vt.		
Max Wood Moorhead.....	"	'89	"	Erle, Pa.....	Episcopal	
T. C. Putnam.....	"	'90	"	Buffalo, N. Y.....	Presbyterian.	
George T. Pettengill.....	"	'92	"	Saxton's River, Vt.....	Congregat'l.	
*Yew Sawayama.....	"	"	"	Japan.....		
D. Ed. Smith.....	"	'91	"	Chicago, Ill.....	Congregat'l...	Medicine.
John T. Stone.....	"	'91	"	Albany, N. Y.....	Presbyterian.	Ministry.
W. A. Brown.....	Massachusetts	'91	"	Feeding Hills, Mass...	Congregat'l...	Civil Engineer.
Fred. J. Smith.....	Agricultur.....	'90	"	North Hadley, Mass...	Congregat'l.	
John S. West.....	"	'90	"	Belchertown, Mass.....	Congregat'l...	
*Keizo Koyano.....	"	"	Andover, Mass.....	Japan.....		Agriculture.
R. T. Osgood.....	"	"	"	"		
F. G. Mayo.....	Boston Latin School.....	"	Boston, Mass.....	Jamaica Plain, Mass..	Congregat'l.	
Edw. H. Stedman.....	"	"	"	"	Congregat'l.	
Charles A. Eastman.....	Boston University, Med.....	'89	"	Westfield, Mass.....	Congregat'l...	Law.
Fred L. Norton.....	" Law.....	'92	"	Jamaica Plain, Mass...	Congregat'l...	Ministry.
L. Perry.....	" Univ. Theo. School.....	"	"	"		
F. E. Edwards.....	Harvard Episcopal The- ological School.....	"	Cambridge, Mass.	"		
Arthur N. Broughton.....	Harvard.....	'93	"	Jamaica Plain, Mass...	Congregat'l...	Medicine.
George A. Chamberlain.....	"	"	"	Woonsocket, R. I.....	Congregat'l.	Ministry.
Dwight F. Dunn.....	"	"	"	Worcester, Mass.....	Episcopal.	
A. C. Garrett.....	"	'89	"	Philadelphia, Pa.....	Quaker.....	Teaching.
C. L. Hansen.....	"	"	"	N. H.....		
Edward P. Keily.....	"	'90	"	Anburndale, Mass.....	Congregat'l.	
L. K. Morse.....	"	'92	"	Boston, Mass.....	Methodist.....	Law.
Jesse G. Nichols.....	"	'91	"	Merrimac, Mass.....	Congregat'l...	Ministry.
J. W. Rice.....	"	'91	"	Rockland, Mass.....	Congregat'l.	

J. McC. Sturgis.....	"	"	"	Manchester, Mass.....	Episcopal.
S. W. Sturgis.....	'90	"	"	"	Episcopal.
Edward Sturgis.....	'90	"	"	"	Episcopal.
Alf. L. Shapleigh.....	'92	"	"	Boston, Mass.....	Congregat'l
Arthur B. Webber.....	'92	"	"	Cambridge, Mass.....	Baptist.
Earl M. Willbur.....		"	"	Burlington, Vt.....	Congregat'l
Harvard D. S.....	'91	"	"	Jamaica Plain, Mass.....	Episcopal.
Arthur H. Alley.....	'93	"	"	Tokio, Japan.....	
*H. Maki.....	'91	"	"	Jamaica Plain, Mass.....	Episcopal.
Warren W. Tucker.....	'93	"	"	Lonsdale, R. I.....	Methodist.
William Agate.....	'89	"	"	"	Baptist.
S. D. Anderson.....	'91	"	"	Dublin, Ireland.....	Episcopal.
Maurice Beckwith.....	'91	"	"	Liverpool, Eng.....	Episcopal.
R. V. Burg.....	'92	"	"	"	
G. L. Clifton.....		"	"	"	
W. H. Cornish.....	'92	"	"	"	
Benjamin P. Capshaw.....		"	"	"	
John Daniels.....	'90	"	"	Atlanta, Ga.....	Methodist.
Percy A. Fleet.....	'91	"	"	Glasgow, Scot.....	Congregat'l.
D. Barnes Griffiths.....	'90	"	"	Liverpool, Eng.....	
G. Green.....	'90	"	"	Manchester, Eng.....	Meth. Epis.
David Hughes.....	'90	"	"	St. Helen's, Eng.....	Presbyterian.
V. J. Ironside.....	'90	"	"	Liverpool, Eng.....	Episcopal.
Jesse Jayne.....	'90	"	"	Ogden, Utah.....	
E. G. Lane.....	'92	"	"	Lansingburg, N. Y.....	Baptist.
A. W. McClure, Jr.....	'92	"	"	Hoosac Falls, N. Y.....	Presbyterian.
J. McDowell.....	'90	"	"	Wyoming, Pa.....	Presbyterian.
W. F. Newton.....		"	"	"	
Burton Palmer.....	'92	"	"	"	
S. R. Yarrow.....		"	"	"	
L. Beauchlerk.....		"	"	"	
George Stomet.....		"	"	"	
C. L. Teung.....	'92	"	"	Canton, China.....	
George E. Woodhouse.....	'90	"	"	Manchester, Eng.....	Episcopal.
Jonis C. Woodruff.....	'91	"	"	Southington, Conn.....	
G. E. Fuller.....		"	"	New London, Conn.....	Baptist.
C. L. White.....	'90	"	"	Winchester, Mass.....	Baptist.
H. A. Bryant.....	'91	"	"	Andover, Mass.....	Presbyterian.
William S. Beard.....	'90	"	"	So. Killingly, Conn.....	Congregat'l
T. P. Dodge.....	'90	"	"	Simsbury, Conn.....	Congregat'l.
G. E. Lake.....	'92	"	"	Hempstead.....	Congregat'l.
F. E. McDuffee.....	'90	"	"	Bradford, Vt.....	Congregat'l.

TABLE II.—COLLEGE REPRESENTATIVES—Continued.

N.A.M.E.	COLLEGE.	CLASS COLLEGE LOCATED AT.	HOME ADDRESS.	DENOMINATION.	PROSPECTIVE CALLING OR OCCUPATION.
H. L. W. Small.....	Phillips Andover Acad..	'91 Andover, Mass.....	Brookline, Mass.....	Congregat'l.	
T. B. Turner.....	" "	" "	Corning, Iowa.....	Presbyterian..	Ministry.
S. P. White.....	" "	" "	Wakefield, Mass.....	Baptist.	
A. D. French.....	School for Christian Workers..	'89 Springfield, Mass.....	Montclair, N. J.....	Presbyterian..	General Secretary.
W. L. Hatch.....	School for Christian Workers..	'89 " "	London, Eng.....	Presbyterian..	General Secretary.
J. Arthur Savage.....	Tufts.....	'91 Somerville, Mass.....	W. Somerville, Mass..	Baptist.....	Electrical Engineer'g
Fred. W. Teele.....	" "	'91 " "	" "	Baptist.....	Electrical Engineer'g
*Shigehiko Miyoshi.....	Wesleyan Academy	Sp. Wilbraham, Mass.....	Tokio, Japan.....	Congregat'l.	
E. S. Ellis.....	Williams.....	'90 Williamstown, Mass..	Oxford, Me.....	Congregat'l.	Missions.
George E. Ladd.....	" "	'91 " "	Woodstock, Vt.....	Congregat'l.	
J. S. Strong.....	" "	" "	" "	" "	
G. Van Vranken.....	" "	" "	Watervliet Ctr., N. Y.	Reformed.	
Aaron B. Keeler.....	Williston Seminary.	'90 Easthampton, Mass..	Ridgefield, Conn.....	Congregat'l.	
Fred. H. Clarke.....	Worcester Academy	'90 Worcester, Mass.....	Jamestown Road, Mass.	Baptist.	
C. H. Ellis.....	" "	'90 " "	North Billerica, Mass.	Baptist.	
E. H. Rockwell.....	Worcester Polytech. Inst.	'90 " "	Leominster, Mass.....	Congregat'l.	Civil Engineering.
Arthur P. Smith.....	" "	'90 " "	Springfield, Mass.....	Congregat'l.	Civil Engineering.
K. L. Butterfield.....	Michigan Agricultural ..	'91 Ag'l Col., Mich.....	Lapeer, Mich.....	Congregat'l.	
J. H. T. Mullett.....	" "	'90 " "	Williamstown, Mich.	" "	
F. W. Eply.....	Alma.....	'92 Alma, Mich.....	Belding, Mich.....	Presbyterian..	Law.
James Mitchell.....	" "	'93 " "	Breckinridge, Mich..	Presbyterian.	
F. V. Hawley.....	Hillsdale.....	'91 Hillsdale, Mich.....	Perry, Mich.....	Baptist.....	Ministry.
G. A. Jackson.....	" "	'91 " "	Hillsdale, Mich.....	F. Baptist	Ministry.
T. C. Lawrence.....	" "	'92 " "	Scottsburg, N. Y.....	" "	
Henry Kremers.....	Hope.....	'90 Holland, Mich.....	Holland, Mich.....	Dutch Ref.	
Frank Kartz.....	Kalamazoo	'90 Kalamazoo, Mich.....	Genesee Village, Mich.	Baptist.....	Missions.
W. E. Wight.....	" "	'91 " "	Kalamazoo, Mich.....	Baptist.....	Ministry.
Charles M. Kinney.....	Olivet.....	'91 Olivet, Mich.....	Kalamazoo, Mich.....	Congregat'l.	
Burt L. Lee.....	" "	'91 " "	Winooski, Vt.....	Congregat'l.	Y. M. C. A.
E. M. Coolidge.....	University of Michigan.	'91 Ann Arbor, Mich.....	Winnemago, Ill.....	Presbyterian..	Mechan'g Engineer'g.
H. M. Frost.....	" "	'90 " "	Ann Arbor, Mich.....	Methodist	Teaching.
W. E. Goddard.....	" "	'90 " "	Lena, Ill.....	Methodist	Missions.

Arthur M. Hussey	"	"	"	"	"	N. Berwick	Friends	Agriculture.
G. E. McDwain	"	"	"	"	"	Wayne, Mich.	Methodist	Ministry.
W. H. Nichols	"	"	"	"	"	Salt Lake City, Utah.	Presbyterian.	
R. M. Reid	"	"	"	"	"	Salem, Ind.	Presbyterian.	Teaching.
Thomas E. Will	"	"	"	"	"	Springfield, Ill.	Meth. Epis.	
A. J. Baldwin	"	"	"	"	"	Northfield, Minn.	Congregat'l.	Law.
H. E. Carleton	"	"	"	"	"	Hartford, Minn.	Congregat'l.	
Thos. G. Soares	"	"	"	"	"	Minneapolis, Minn.	Baptist	
Walter E. Jackson	"	"	"	"	"	Kansas City, Mo.	Methodist.	
Robert Martin	"	"	"	"	"	Warrensburg, Mo.		
J. T. Proctor	"	"	"	"	"	Liberty, Mo.	Baptist	Ministry.
George B. Coon	"	"	"	"	"	Hanover, N. H.	Congregat'l.	
F. O. Prover	"	"	"	"	"	St. Johnsbury Ctr., Vt.	Congregat'l.	
Harry Hutchinson	"	"	"	"	"	Portsmouth, N. H.	Congregat'l.	
G. H. Hitchcock	"	"	"	"	"	Hanover, N. H.	Congregat'l.	Missions.
C. D. Hazen	"	"	"	"	"	St. Johnsbury, Vt.	Congregat'l.	
George E. Kinney	"	"	"	"	"	Thetford, Vt.	Congregat'l.	
William P. Ladd	"	"	"	"	"	Lancaster, N. H.	Episcopal.	
E. B. McDufee	"	"	"	"	"	Bradford, Vt.	Methodist.	
Howard E. Nutt	"	"	"	"	"	Glencoe, Ill.	Congregat'l.	
C. A. Perkins	"	"	"	"	"	Brooklyn, N. Y.	Congregat'l.	Mathematics.
Charles F. Robinson	"	"	"	"	"	No. Sunnorton, N. H.	F. Baptist	
William E. Reed	"	"	"	"	"	Weeping Water, Neb.	Congregat'l.	
A. M. Strong	"	"	"	"	"	Aburudale, Mass.	Congregat'l.	
H. S. Thompson	"	"	"	"	"	N. Y. City, N. Y.	Presbyterian.	
Clarence Woodruff	"	"	"	"	"	Montclair, N. J.	Methodist.	Ministry.
A. E. Bates	"	"	"	"	"	Highstown, N. J.	Baptist	
J. M. Lopez	"	"	"	"	"	Princeton, N. J.	Congregat'l.	
J. H. Adams	"	"	"	"	"	Garden City, N. Y.	Presbyterian.	Business.
Robinson Bennett	"	"	"	"	"	Brooklyn, N. Y.	Congregat'l.	
Byron S. Clarke	"	"	"	"	"	Huntington, N. Y.	Presbyterian.	Teaching.
G. H. Carter	"	"	"	"	"	Arch Springs, Pa.	Presbyterian.	
Isaac C. Coole	"	"	"	"	"	Manchester, Ehig.		Ministry.
Frank Critchlow	"	"	"	"	"	Trenton, N. J.	Methodist.	Ministry.
J. H. Dunham	"	"	"	"	"	Brooklyn, N. Y.	Presbyterian.	Missions.
W. L. Davison	"	"	"	"	"	Lowville, N. Y.	Presbyterian.	Law.
A. T. Earnshaw	"	"	"	"	"	Baltimore, Md.	Presbyterian.	Ministry.
LeRoy Gresham	"	"	"	"	"	Elizabeth, N. J.	Presbyterian.	
George E. Gillespie	"	"	"	"	"	Tom's River, N. J.	Baptist.	
H. C. Havens	"	"	"	"	"	Princeton, N. J.	Presbyterian.	Missions.
W. Harris	"	"	"	"	"			

TABLE II.—COLLEGE REPRESENTATIVES—Continued.

NAME.	COLLEGE.	CLASS	COLLEGE LOCATED AT.	HOME ADDRESS.	DENOMINATION	PROSPECTIVE CALLING OR OCCUPATION.
Charles F. Howell.....	Princeton	'91	Princeton, N. J.....	New Brunswick, N. J..	Presbyterian.	
W. Jessup.....	"	'86	"	Galt, Ont., Canada	United Pres.	Ministry.
James P. King.....	"	'92	"	Rock Island, Ill.....	Presbyterian..	Ministry.
Graham Lee.....	"	'89	"	Orwigsburg, Pa.....	Evan. Asso.	Teaching.
A. E. Linder.....	"	'90	"	Brooklyu, N. Y.....	Presbyterian.	Medicine.
C. A. McWilliams	"	'92	"			
D. McCall.....	"	"	"			
L. H. Marashlian.....	"	Sp.	"	Princeton, N. J.....	Congregat'l..	Teaching.
William B. Monnt.....	"	'89	"	Philadelphia, Pa.....	Presbyterian..	Medicine.
V. V. Nicholas.....	"	'90	"	Somerville, Mass.....	Presbyterian..	Ministry.
F. T. Pierson.....	"	Sp.	"	East Orange, N. J.....	Presbyterian..	Missions.
J. W. Proudfit.....	"	'89	"	Baltimore, Md.....	Presbyterian..	Medicine.
Francis Palmet.....	"	'90	"	Kennebunk Port, Me..	Presbyterian..	
D. L. Pierson.....	"	'90	"	Philadelphia, Pa.....	Presbyterian..	
J. S. Roberts, Jr.....	"	'92	"			
E. W. Rand.....	"	'89	"	Baltimore, Md.....	Presbyterian..	Ministry.
J. S. Roddy.....	"	'91	"	New Bloomfield, Pa..	Presbyterian..	Ministry.
D. F. Stokes.....	"	'90	"	Germtown, Pa.....	Ref. Epis.	Ministry.
G. H. Stephens.....	"	'91	"	Montrose, Pa.....	Presbyterian..	Ministry.
W. W. Smith.....	"	'89	"	N. Y.....	Prot. Epis....	Missions.
R. E. Spear.....	"	'89	"	Huntington, Pa.....	Presbyterian..	Missions.
T. H. P. Sailer.....	"	'89	"	Philadelphia, Pa.....	Presbyterian..	Ministry.
S. Semple.....	"	'91	"	"	Presbyterian..	Ministry.
C. H. Shick.....	"	'92	"	Reading, Pa.....	Presbyterian..	
R. P. Shick.....	"	'90	"	"	Presbyterian..	
D. T. Woodbury.....	"	"	"	Stamford, Conn.....	Congregat'l..	Business.
George S. West.....	"	'90	"	Waverly.....	Presbyterian..	
George R. Wallace.....	"	'91	"	Pt. Chautauqua, N. Y.	Presbyterian..	Law.
Robert P. Wilder.....	"	'86	"	New York, N. Y.....	Presbyterian..	Missions.
E. O. Chickering.....	Rutgers	'91	New Brunswick, N. J..	Catskill, N. Y.....	Reformed....	Ministry.
M. Demarest.....	"	"	"			
A. Duryee.....	"	"	"			
Gilbert T. Gale.....	"	'92	"	Bergen's Point, N. J..	Dutch Ref.	
Joseph A. Headley.....	"	"	"			

S. Ward Righter.....	"	"	"	Boonton, N. J.	Presbyterian..	Ministry.
Walter C. Sampson.....	'91	"	"	Albany, N. Y.	Dutch Ref....	Ministry.
W. S. Harley.....	"	"	"	Germanatown, Pa.	Baptist.....	Teaching.
E. L. Swain.....	'90	"	"	Clermont, N. J.	Baptist.....	Teaching.
Benjamin G. Estes.....	'90	"	"	Brockport, N. J.	Baptist.....	Law.
A. G. Brooks.....	'91	"	"	McGrawville, N. Y.	Meth. Episc..	Ministry.
L. D. Porter.....	"	"	"	"	"	"
Isaac Travis.....	"	"	"	"	"	"
W. Adelbert Billings.....	'92	"	"	Stamfordville, N. Y.	Baptist.....	Gospel Singer.
William J. Morey.....	"	"	"	Hamilton, N. Y.	Baptist.....	Ministry.
R. A. Ashworth.....	'92	"	"	New York, N. Y.	Baptist.....	Medicine.
Richard Collins.....	'91	"	"	Purchase, N. Y.	Friends.....	"
Robert Goeller.....	L. S.	"	"	"	"	"
Henry L. Glover.....	"	"	"	"	"	"
U. M. Lauman.....	"	"	"	"	"	"
T. B. Penfield.....	'91	"	"	Wellsburg.....	Episcopal....	Missions.
LeRoy Anderson.....	'90	"	"	N. Y.	Presbyterian..	Ministry.
George C. Burrage.....	'92	"	"	Magee's Corners, N. Y.	Reformed....	"
Herbert F. Burrage.....	'92	"	"	Worcester, Mass.	Congregat'l..	Missions, Teaching.
B. W. Davis.....	'91	"	"	"	Congregat'l..	Missions.
*Tosaku Katsumata.....	"	"	"	"	"	"
Robert J. Kellogg.....	'91	"	"	Nazoya, Japan	Episcopal....	Chemistry.
C. H. Lee.....	'89	"	"	Norwalk, O.	Baptist.....	Miss. Teaching.
A. D. Morehouse.....	'92	"	"	Cobden, Ill.	Presbyterian..	Med. Missions.
R. S. Miller, Jr.....	'88	"	"	Brooklyn, N. Y.	Presbyterian..	Elec. Engineering.
*Yataro Mishima.....	"	"	"	Ithaca, N. Y.	Methodist....	Gen'l Sec'y Missions.
B. F. McKinley.....	'92	"	"	Tokio, Japan.	Congregat'l..	Agriculture.
*Gitaro Narnkawa.....	'90	"	"	Brewerton, N. Y.	"	"
*Y. Okami.....	'89	"	"	Tokio, Japan.	"	Law.
Charles Pease.....	'93	"	"	Tokio, Japan.	"	"
L. C. Randolph.....	R. G.	"	"	Enfield, Conn.	Congregat'l..	Ministry.
Louis Rouillon.....	'91	"	"	Milton, Wis.	Baptist.....	"
A. T. Seymour.....	'92	"	"	Ithaca, N. Y.	"	"
Robert G. Strong.....	'90	"	"	Turin, N. Y.	"	"
*Otoji Takahashi.....	Sp.	"	"	Seneca Falls, N. Y.	Dutch Ref....	Law.
Albion V. Collis.....	'92	"	"	Tokio, Japan	Presbyterian..	Agriculture.
William D. Crockett.....	'90	"	"	Theresa, N. Y.	Presbyterian..	"
George V. Edwards.....	'91	"	"	Sterling, N. Y.	Presbyterian..	Ministry.
Emory L. Evans.....	'90	"	"	Riverhead, N. Y.	Congregat'l..	Teaching.
G. H. Felton.....	'91	"	"	North Walton, N. Y.	Congregat'l..	Ministry.
William E. Hignan, Jr.....	'92	"	"	Auburn, N. Y.	Presbyterian..	Missions.
"	"	"	"	Stoux City, Ia.	Baptist.....	"

TABLE II.—COLLEGE REPRESENTATIVES—Continued.

NAME.	COLLEGE.	CLASS COLLEGE LOCATED AT.	HOME ADDRESS.	DENOMINATION.	PROSPECTIVE CALLING OR OCCUPATION.
John D. Ibbotson, Jr.	Hamilton.	Clinton, N. Y.	Richfield Springs, N. Y.	Presbyterian.	Missions.
R. B. Perine	"	"	Lysander, N. Y.	Presbyterian.	Missions.
James S. Wilkes	"	"	Bath, N. Y.	Presbyterian.	Ministry.
George P. Wood	"	"	Franklin, N. Y.	Presbyterian.	Ministry.
Harry M. Warren	Hamilton Theo. Sem.	"	Chester, N. H.	Baptist.	Missions.
Samuel Cochrane	Univ. City of N. Y.	New York, N. Y.	N. Y.	Presbyterian.	
P. H. Denuler	" " Med.	"	Long Island City.		Medicine.
James C. Stedman	"	"	Jamaica Plain, Mass.	Congregat'l.	Medicine.
Asa C. Pease	Oswego Normal	Oswego, N. Y.	Oswego, N. Y.	Baptist.	Gen. Sec'y Y. M. C. A.
J. McGiffert, Jr.	Rensselaer Poly. Inst.	Troy, N. Y.	Mechanicsville, N. Y.	Presbyterian.	Civil Eng.
Charles S. Brown	University of Rochester.	Rochester, N. Y.	Adams, N. Y.	Baptist.	Ministry.
Harold Pattison	"	"	Rochester, N. Y.	Baptist.	
Dean Smith	"	"	Churchville, N. Y.	Congregat'l.	
Franklin Welker	"	"	Attica, N. Y.	Methodist.	Medicine.
Charles H. Bassett	"	"	Constantia, N. Y.	Methodist.	Ministry.
W. M. Fanton	Syracuse	Syracuse, N. Y.	Danbury, Ct.	Methodist.	Ministry.
Elmer E. Smith	"	"	Dundee, N. Y.	Methodist.	Ministry.
E. L. Shepard	"	"	Berkshire, N. Y.	Meth. Epis.	Missions.
*M. Takaki	"	"	Yokohama, Japan	Methodist.	Philosophy.
Frank H. Wood	"	"	Westbury, N. Y.	Meth. Epis.	Ministry.
L. L. Doeggett	Union Seminary	New York, N. Y.	Manchester, Ia.	Congregat'l.	Missions.
J. F. Talcott	"	"	"		
W. L. Thacher	"	"	New Haven, Conn.	Congregat'l.	Ministry.
William Bingham	Bingham School.	Bingham School, N. C.	Bingham School, N. C.	Presbyterian.	Teaching.
W. F. Hollingsworth	Davidson	Davidson Col., N. C.	Atlanta, Ga.	Presbyterian.	Missions.
S. M. Rankin	"	"	McLeansville	Presbyterian.	Ministry.
Robert Bingham, Jr.	Univ. of North Carolina.	Chapel Hill, N. C.	"		
Walter M. Curtis	"	"	Franklinville, N. C.	Methodist	Ministry.
Lacy L. Little	"	"	Little's Mills, N. C.	Presbyterian.	Medicine.
James J. Phelps	"	"	Tarboro', N. C.	Episcopal	Ministry.
W. E. Rollins	"	"	Asheville, N. C.	Methodist	Ministry.
G. C. Worth	"	"	Wilmington, N. C.	Presbyterian.	Missions.
R. T. Wyche	Oak Ridge Institute	Oak Ridge, N. C.	"		
J. L. Kesler	Wake Forest	Wake Forest, N. C.	Statesville.	Baptist.	

J. F. Baklwin	Denison University	90	Granville, O.	Samokov, Bulgaria	Congregat'l	Missions.
Edw. B. Haskell	Oberlin Theo. Seminary		Oberlin, O.			
E. R. Atwater	Oberlin	'91	"	Minneapolis	Congregat'l	Missions.
R. S. Goldsbery	"	'92	"	Russell, Kan.	Congregat'l	
George A. Hulett	"	'95	"	Tokio, Japan	Congregat'l	
*Masutoki Ikeda	"	'94	"	Hinsdale, Mass.	Congregat'l	
Arthur T. Laird	"	'93	"	Montclair, N. J.	Congregat'l	Med. Missions.
Edw. R. Lamson	"	'89	"	Oberlin, O.	Congregat'l	
David B. Pennurian	"	'92	"	Prescott, Ariz.	Congregat'l	
E. Grant Randol	"		"			
W. H. Wilson	"	'90	Springfield, O.	Dakota City, Neb.	Ev. Lutheran	Ministry.
W. H. Nafziger	Springfield Seminary	'90	Delaware, O.	Delaware, O.	Methodist	Ministry.
John P. Ashley	Wesleyan University		"	Troy, O.	Methodist	Ministry.
R. M. Winans	"	'90	"	Findlay, O.	Meth. Epis.	
Daniel Stecker	"	Sp.	Springfield, O.	Burlington, Ia.	Lutheran	Ministry.
Sammel C. Kinsinger	University of Wooster	'91	Wooster, O.	East Branch, Pa.	Presbyterian	Missions.
George L. Bukersthaph	"	'92	"	Wooster, O.	Presbyterian	Missions.
D. W. Lyon	"	'91	"	Dalton, O.	Presbyterian	Missions.
William Reed Newell	"	'89	"	Paris, O.	Presbyterian	Missions.
W. L. Swallen	"	'92	"	Flemington, N. J.	Baptist	
W. B. Pimm	Bucknell	'92	Lewisburg, Pa.	Philadelphia, Pa.		
William Allison, Jr.	Dickinson	'91	Carlisle, Pa.	Washington, D.C.	Methodist	Ministry.
H. G. Budd, Jr.	"	'93	"	Smyrna, Del.	Methodist	
J. H. Hughes	"		"	Washington, D.C.	Methodist	
*Tokea Noya	Franklin and Marshall	'90	Lancaster, Pa.	Hightstown, N. J.	Baptist	Medicine.
George F. Clark	Hahnemann Medical	'90	Philadelphia, Pa.	Austin, Tex.	Episcopal	Medicine.
R. H. Edmondson, Jr.	"		"			
M. P. Collins	Haverford	'92	Haverford, Pa.	Philadelphia, Pa.	Friends	Missions.
William H. Nicholson	"	'92	"	Cincinnati, O.	Friends	
W. E. Shipley	"	'90	Easton, Pa.	Slippery Rock, Pa.	Presbyterian	Ministry.
William R. Leiper	Lafayette	'89	"	Petee Valley, Ky.	Presbyterian	
Thomas W. Pearson	"	'91	"	Tokio, Japan	Reformed	Medicine.
George B. Scrogin	"	'90	Philadelphia, Pa.	Philadelphia, Pa.	Moravian	Ministry.
*S. Yamada	Medico-Chirurgical	'90	Bethlehem, Pa.	Bethlehem, Pa.	Moravian	Ministry.
Raymond Forrest Longacre	Moravian Seminary	'89	"	Philadelphia, Pa.	Presbyterian	
C. F. Leimbach	"		"			
Robert S. Weiland	Palin's Business	'89	Gettysburg, Pa.			
H. B. Master	Pennsylvania M.H. Acad.		Chester, Pa.			
N. J. Green	Univ. of Pennsylvania		Philadelphia, Pa.			
Edwin A. Howell						
E. N. Church						

TABLE II.—COLLEGE REPRESENTATIVES—Continued.

NAME.	COLLEGE.	CLASS	COLLEGE LOCATED AT.	HOME ADDRESS.	DENOMINATION.	PROSPECTIVE CALLING OR OCCUPATION.
*Manzo Kaisheda.....	Univ. of Pennsylvania...	'90	Philadelphia, Pa.....	Tokio, Japan.	Congregat'l.	Medicine.
*Junzo Kawamoto.....	Med. Dept. Univ. of Pa.	'90	"	Kobe, Japan.	Presbyterian.	Ministry.
Samuel M. Lindsay.....	Univ. of Pennsylvania..	'89	"	Philadelphia, Pa.....	Pres. Epis.	Ministry.
Elliston J. Perot.....	"	'89	"	German town, Pa.....	"	"
J. D. E. Spaith.....	"	"	"	"	"	"
H. C. Wood.....	"	"	"	"	"	"
L. H. Downing.....	Wash'ton and Jefferson..	'92	Washington, Pa.....	Uniontown, O.....	Presbyterian..	Ministry.
J. E. Hutchison.....	"	'90	"	North Star, Pa.....	Presbyterian..	Ministry.
J. P. Irwin.....	"	'91	"	Ebenezer, Pa.....	Presbyterian..	Ministry.
Charles Lewis.....	"	'92	"	Frostburg, Pa.....	Presbyterian..	Ministry.
Frank S. Mathews.....	"	'90	"	Washington, Pa.....	Presbyterian..	Medicine.
John L. Alger.....	Brown.....	'90	Providence, R. I.....	Bellevs Falls, Vt.....	Baptist.....	Ministry.
Marshall S. Brown.....	"	'92	"	Keene, N. H.....	Baptist.....	"
William T. Green.....	"	'90	"	Fall River, Mass.....	Baptist.....	Ministry.
Albert E. Hylan.....	"	'92	"	Brentwood Cor., N. H.	Baptist.....	Ministry.
W. G. Jones.....	"	'90	"	Zionsville, N. C.....	Baptist.....	Ministry.
A. E. Kingsley.....	"	'90	"	Poquonoc Bridge, Ct.	Baptist.....	"
Walker C. Smith.....	"	'93	"	Belovs Falls, Vt.....	Congregat'l.	"
F. W. Tucker.....	"	'92	"	Lee, Mass.....	Baptist.....	"
J. E. Walker.....	"	'90	"	Westboro', Mass.....	Baptist.....	"
W. H. Young.....	"	'90	"	Elwood, Ill.....	Baptist.....	Teaching.
H. J. Condit.....	Univ. of South Carolina.	'91	Columbia, S. C.....	Columbia, S. C.....	Presbyterian..	Mech'l Engineering.
C. H. Clyde.....	Wofford.....	'90	Spartansburg, S. C.....	Easley.....	Methodist.....	Y. M. C. A. Sec.
E. S. Gunn.....	Vanderbilt University..	R. G.	Nashville, Tenn.....	Farmville, Va.....	Methodist.....	Ministry.
H. M. Goddard.....	Middlebury.....	'90	Middlebury, Vt.....	Ludlow, Vt.....	Congregat'l.	"
Stephen T. Byington.....	University of Vermont..	'91	Burlington, Vt.....	Shoreham, Vt.....	Congregat'l.	"
*Sho Nemoto.....	"	'89	"	Mito, Japan.....	Congregat'l.	"
C. H. Osgood.....	Vermont Academy.....	"	"	"	"	"
C. H. Sawyer.....	"	"	"	"	"	"
Cameron Johnson.....	Hampden-Sidney.....	'89	Hampden-Sidney, Va.....	Richmond, Va.....	Presbyterian..	Missions.
P. F. Price.....	"	'85	"	Euchanan, Va.....	Presbyterian..	Missions.
Paul Pratt.....	Pantops Academy.....	"	Charlottesville, Va.....	Hyattstown, Md.....	Presbyterian..	Ministry.
William T. Davis, Jr.....	Randolph Macon.....	"	Ashland, Va.....	Petersburg, Va.....	S. Methodist.	"
George H. Ray, Jr.....	"	'89	"	Ashland, Va.....	S. Methodist..	Ministry.

TABLE III.—GENERAL.

NAME.	VOCATION, ETC.	ADDRESS.
R. M. Armstrong	State Secretary, Mass. and R. I.	Winchester, Mass.
Joseph C. Allen		Plainfield, N. J.
Joseph P. Allen	Presbyterian. Merchant	Greencastle, Ind.
James Brophy	Episcopal	Montreal.
James Bridie	General Secretary Y. M. C. A.	New Castle, Pa.
S. Edgar Briggs	Presbyterian	New York, N. Y.
C. L. Boothby	Presbyterian. Sec'y Y. M. C. A.	Greenbush, N. Y.
William J. Bevins	Congregational. Architect	Somerville, Mass.
J. E. Brown	State Secretary, Illinois.	
Thomas Cain	Baptist	Brattleboro', Vt.
Thomas K. Cree	International Sec'y Y. M. C. A.	New York, N. Y.
R. J. Condon		Baldwinsville, Mass.
J. W. Cook		Boston, Mass.
Otis Cary	Congregational. Missionary	Okayama, Japan.
F. M. Dinsmore		Keene, N. H.
C. H. Dempsey	Baptist	Boston, Mass.
T. P. Day	Baptist. Y. M. C. A.	Topeka, Kan.
R. A. Farnham		St. Alban's.
William C. Finck	Methodist. Jeweller	Elizabeth, N. J.
James L. Fowle	Congregational. Missionary	Cesarea, Turkey.
W. Henry Grant		Philadelphia, Pa.
F. A. Graves	Methodist. Evangelist	Bigelow, Minn.
Luther Gulick	Director in School for Christian Workers	Springfield, Mass.
Rev. E. W. Hatch		East Corinth, Vt.
Charles E. Hurlburt	State Secretary, Pennsylvania.	
T. G. Hymen	Presbyterian. Sec'y Y. M. C. A.	Go'dsboro', N. C.
Rev. Charles S. Harrower		—, N. Y.
Rev. M. E. Hedding		Mechanicsville.
George A. Hall	Meth. Epis. State Sec'y N. Y.	New York, N. Y.
Frederick Hall		
S. H. Hadley	Methodist Episcopal. Missions	—, N. Y.
H. H. Hadley		—, N. Y.
Frank R. Hagaman	Methodist	Albany, N. Y.
Charles A. Hagaman	Methodist	Albany, N. Y.
E. F. Hollenbeck	Reformed. Ministry	Albany, N. Y.
George W. Huntington	Ref. Episcopal. Ministry	Brooklyn, N. Y.
W. F. Holbrook		Keene, N. H.
J. M. Hitchcock		Long Meadow, Mass.
A. S. Hill		Somerville, Mass.
E. L. Hayford	Physician. Director Chicago Y. M. C. A.	
Anthony M. Kimber		Newport, R. I.
James E. Kyle	Congregational	Bethel, Conn.
S. H. Kyle		Bethel, Conn.
A. D. Langille	Episcopal. Teaching	Brattleboro', Vt.
Andrew Longacre		Newburg, N. Y.
William J. Lamison	Congregational	Montclair, N. J.
H. J. Mudge	General Secretary	Montreal.
George W. Mahaffey		Philadelphia, Pa.
David McConanghy	Y. M. C. A. Secretary	Philadelphia, Pa.
R. C. Morse	Gen. Sec'y International Com.	New York, N. Y.
Dr. J. W. McKean		New York, N. Y.
R. R. McBurney	General Secretary N. Y. City Assn.	New York, N. Y.
John F. Moore	Reformed	Albany, N. Y.
James McConanghy	General Secretary, 23d St., N. Y.	New York, N. Y.

TABLE III.—GENERAL—Continued.

NAME.	VOCATION, ETC.	ADDRESS.
J. H. Manning.....	General Secretary Y. M. C. A....	Plainfield, N. J.
W. D. Murray.....	.....	Plainfield, N. J.
Samuel McConaughy.....	Cong. Gen'l Sec'y Y. M. C. A....	Worcester, Mass.
John R. Mott.....	Secretary Int'l Committee.....	New York, N. Y.
George C. Needham.	.....	.....
Albert W. Needham.	.....	.....
H. Stanley Newman.....	.....	Leominster, Eng.
F. Mason North.....	.....	Middletown, Conn.
Frank W. Ober.....	Cong. Gen'l Sec'y Y. M. C. A....	Albany, N. Y.
C. K. Ober.....	Secretary Int'l Committee.....	New York, N. Y.
Claus Olandt, Jr.....	German Secretary Int'l Com.....	New York, N. Y.
Charles H. Potter.....	Presbyterian. Banker.....	Cleveland, O.
W. S. Pond.....	Congregational. Manager, Wana- maker & Brown.....	Philadelphia, Pa.
J. R. Paddock.....	.....	Orange, N. J.
Harry B. Rankin.....	Baptist. General Secretary.....	Allentown, Pa.
L. S. Root.....	Congregational. Physician.....	New York, N. Y.
C. Ruston, Jr.....	.....	Brooklyn, N. Y.
Rev. A. V. V. Raymond.....	.....	Albany, N. Y.
David Allen Reed.....	Congregational. Ministry.....	Springfield, Mass.
Waldemar von Starck.....	Lutheran. Sec'y Y. M. C. A....	Berlin, Germany.
John T. Swift.....	Secretary Y. M. C. A....	Tokio, Japan.
S. M. Sayford.....	Evangelist.	.....
George A. Sanford.....	Y. M. C. A....	Philadelphia, Pa.
Edwin F. See.....	General Secretary Y. M. C. A....	Brooklyn, N. Y.
Henry G. Smith.....	Presbyterian. Ministry.....	Freehold, N. J.
A. R. Slader.....	Congregational.....	Bellows Falls.
Russell Sturgis.....	Episcopal.....	Manchester, Mass.
A. H. Swift.....	.....	Worcester.
F. W. Sanford.....	.....	Topsham, Me.
L. E. Smith.....	.....	Bethel, Conn.
Sidney H. Smith.....	Congregational.....	Bethel, Conn.
W. J. Turner.....	Presbyterian. Ass't State Sec'y..	Milwaukee, Wis.
A. W. Talcott.....	.....	——, N. Y.
R. H. Tice.....	.....	——, N. J.
Rev. A. D. Vail.....	White Plains, N. Y.
John L. Wenzel.....	P. E. Sec'y Y. M. C. A....	New York, N. Y.
A. M. Wight.....	Somerville, Mass.

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